

A PROPER
LOOKING GLASSE
FOR THE DAVGHTERS
OF SION
OR
St. AVGVSTINES LIFE
ABBRIDGED, AND
reduced into points of
Meditation.

WITH MEDITATIONS
for a spirituall exercise at Cloth-
ings and Professions.

By THOMAS CARRE their
Confessour.



AT PARIS,

M. DC. LXV.

1. g. 62.



By THOMAS GARRICK
Colognion.



AT PARIS

M.DC.LXV.



THE I. MEDITATION.

*HOVV HE VVANDERED
from his heauenly Fathers
hovvse, and by vvhat
degrees.*

I. POINT.

ONSIDER how their
was at tymewhen this
great Saint (him-
selfe confessing it)
being transported by the
heate of youth , wandered
out of his Fathers house
cuen into a land of extreame
disproportion , and that by
no other stepps or degrees,

but first by idlenes the
sourse of all euills: heare
his owne words: *vvhenn I*
grevv idle at home vwith my
parents, the brambles of vn-
chaste desires grevv euern ouer
my heade. (Waigh in particu-
lar the euils you may haue
fallen into by it) secondly by
ill compaignie *vvhich moves*
vs, saith he, often to doe that
vvhich vve should neuer doe
alone, but vvhensoeuer it is
said, lct vs goe, and let vs doe
this or that, vve are ashamed,
and blush, if vvedoe not shew
ourselues to be past shame.

AFFECTION. ah! how true
it is, ô friendshipp, that we
experience thee, often tymes,
too too vnfriendly, nay euen
a cruell seducer of our soules,
for that which the Diuell by

himselfe cannot, by the mea-
necs of a friend he is able to
effect. That deare name of
louing and being beloued
carries vs quite away to perdi-
tion. And idlenesse serues
for nothing but onely to in-
uent, and suggest fewell to
this consuming fire. Say my
soul, is it no so indeed?

RESOLVTION. Neuer will
I more then intertayne such
or such a thing for cuer. I
renounce you ô vaine and
frutelless thoughts! I abiure
you ô friuolous and detesta-
ble remembrances: I forsake
you for cuer vnfaythfull and
disloyall frindships, misera-
ble and lost seruices, mispent
gratifications, displeasing and
indeed paynefull pleasures.

II. POINT. Consider that

A iij

the third steppe to Augustines
ruine , was his neglect of his
Mothers counsell, which see-
med to him but like oldwiues
fables , which , as he faith , he
was ashamed to follow . Pon-
der how it is euен thus that all
our miseries doe increase and
ripen . we first waxe tepide and
idle in Gods seruice ; we spend
tyme in imbraceing a masse of
vaine thoughts and extraua-
gances ; we then meete with a
cōpanion of the same mould ,
whose equall follie doth fee-
de , and increase our fancie ,
and by little and little we are
hurried on to a precipice of
mischeife : Parents and frieds
counsell s are implored to
preuent our future woe , but
are reiected : we are gone for
cuor , vnlesse Gods speciall

grace doe recalle vs!

AFFECTION. Yes it is euē
thus, ô my soule, that we run
to ruine. the fancies of idle
houres doe truly feede and
increase our miseries : and
what doth the communica-
tion of such fancies to others,
but still more and more im-
poyson and ripen the desease
of our mynds? and euē con-
firme our harts against that
soueraigne remedie, the good
**Counsell of superiours and
friends.**

R E S O L V T I O N. Against
idlenes, I will still haue in
memorie, that vpon the good
or bad vse of the moments of
tyme which we now haue, a
happie or accursed eternitie
doth depend: and that a tyme
will come that a moment of

tyme shall not be left to re-
pent in. Against bad compa-
nie, I will remember, that he
vwho toucheth pitch shall be
defyled vwith it : and that
vwith the good vve shall be
good ; and vwith the peruerse
vve shall be peruerterd. Against
the neglect of good counsell
(which is a thing of so dan-
gerous a consequence, that
the prouerbe assures (*past coun-
sell past grace*) I will haue these
sacred lessons deeply impre-
ted in my mynd. Want and
ignominie shall be his share
vwho forsakes discipline : but
glorie to him *vwho giues eare to*
one vwho doth counsell and
correct. Proverbs. c. 13. and
Prou. 29. Sondaine destruction
shall ouertake, or fall upon that
man *vwho vwith a stiffe necke*

contemnes him vwho doth reprehend him. And these of S.
Augustine.

I thought it vvas onely she vwho spoke (meaning Saint Monica) but her vwords vvere indeed thyne (ô God) and in her person, thou vvas contemned by me. I being old , and a Bishop, am readie to be taught by a child. Petition, Say with Salomon. Giue me ô Lord a Docile hart, a hart myld and supple, and readie to take the good tincture of wholsome counsell.

THE II. MEDITATION.

Whither he vvedred, and vvhath
miseries he mett vwithall in
his vandering pilgrimage.

I. POINT.

Consider that he followed the stepps of the prodigall child, and with him arriued in a foraine Land, whither sin ledd him, and putt him into so great a distance from Gods helping hand, that he fell into the hands of theeues: my enemies, saith he, did with me what euer they pleased; they beat me, they stript me naked, they defyled, cor-

"rupted, wounded, and euен
"killed me, and all this, becau-
"se I departed from thee, and
"because I became a verie
"nothing without thee.

AFFECTION AND RESOLVT.

Woe be to that audacious
soule, who by leauing thee (o
Deare Lord) dares presume
to hope to find out any thing
els in heauen or in Earth not
onely better then thee, or like
to thee, but euен any thing
tolerable without thee! Thou
hast made vs to, and for thy
selfe; thou hast endowed our
soules with a capaciousnes
capable of thy selfe, and our
harts must needs be vnquiete,
till they returne to thee, and
repose in thee. Be they for-
saken for cuer o Lord, who
forsake thee; may their names

be written vpon the ground,
that they haue abandoned
thee , the veyne of hving
water.

II. POINT. Consider that
those enemyes of our good,
hauing maymed vs , leauē vs
not so ; but obseruing that
none comes in, to our succour
“they vilifie and conteynne
“vs , they make their vvay
“ouer our bellies; they treade
“vs vnder feete, and with the
“filth of sinne defile Gods
“holy Temple, and leauē vs
“gasping vpon the ground,
“full of desolation , and
“worne out with sorrow.

AFFEC. and RESOL. This sad
truth Blessed Augustine fea-
red not to publish in the
eares of all the world ; and
wee frequently fayle not to

experience in owne particu-
lars, if we make reflection, and
yet alas, we endeuour not in
good earnest to flie from the
face of so cruell a foe , but
even without witt or feare, we
trudge after them , being
blind and naked and loaden
with the chaynes of our sinns.
*They vvdounded me and I gree-
ued not: they haled and trayled
me after them , and I vvas not
sensible of it!*

III. POINT. Consider that
Augustins and our miseries
find yet no periode ; but
growe vp to a higher excesse.
We doe not onely by our
flight from God fall into the
power of our deadely foes, are
stript, and wounded by them,
(while yet we follow them
without feare, and grow sen-

selesse) but we enen fall in
loue with our miserie, misfor-
tune, and seruitude. *I was
slane and yet loned my slauerie:
blind and yet desired my blind-
nes. In a word, to me bitter
seemed suuet, and suuet bitter.*

AFFEC. and RESOLVT. A
pittifull case : and yet this is
the most comon and dange-
rous desease, of the banished
sons of Eue. For who knowes
not the eye which scandali-
feth, and inticeth vs to sinne,
and yet who hath the cou-
rage to pull it out : Who sees
not the hand which leads vs
to iniquitie, and yet who re-
solues to cutt it off indeed,
I meane the companions and
occasions of euil ; nay we im-
brace and hugge them, and
see me to haue our hart sliced

in peeces if we be deuided
from them. O how strangly
peruerse, and senselesly mad
is the hart of man? *Make a
firme Resolution of a contrarie
proceeding.*

THE III. MEDITATION

*A CONTINUATION OF
the same subiect.*

I. POINT.

Consider that we are not
senselesse of our euil
onely, and fall in loue with
our miserie, but *from the per-
uersenes of the same loue*
grovves lust; by often yealding
to lust vve make a custome;
and by not opposing to this

*custome (which is a certaine
law of sinne) vve grovv subiect
to a kind of necessitie, vuberby
the mynd of man (euen not
wylting) is dravune and held
as in chaynes, in bitter serui-
tude.*

AFFECTION and RESOLV.
Thus farre was our Augusti-
ne gone, being carried downe
by those stepps, euen to the
verie bottome of Hell. And
hither doe we also but too
often finde our selues borne
downe by the force of the
stremme. But oh what a labour
had he , and hau^t we, to row
backe againe ? how did he
turne and wind himselfe to
breake his chaynes , and yet
was still deteyned , and was
suspended betwixt a dying
to death , and a liuing to life:

whilst he so feareid least he
should be deliuereid from all
impediments ; as he ought to
haue feareid the being hind-
red by them : whilst begging
for chastitie , he was astrayd
to be heard, least he should
haue bene instantly deliuereid
from the desease of concu-
piscence . Whilst the violent
custome of sinne shooke the
garment of his soule made of
flesh and blood , and spoke
softly to him in this sort . Is
it possible that thou canst
thus dismisse vs ? And from
this instant shall we neuer
more be with thee ? And from
this instant shall it neuer
more be lawfull for thee , to
doe this , or that , any more for
ever ? vnde is this sw. hys
III. POINT. Consider that

while the violence of bad
custome kept him captiuie in
fins Gaole, he mett with no-
thing but extreme miserie,
want, and famine. His noble
and vaste vnderstanding was
afforded nothing but huskes
of swine to feed vpon, (and
yet was barred to be satis-
fied euuen with such trash)
that is idle perswasions of
God and godly things,
emptie fancies, glorious fic-
tions, which were serued vp
deuoyde of that truth which
alone is able to satiate it.

AFFECTION and RESOL.
Alas how often doe we hope
to feed and fill our selues
with such like trash, in lieu
of solide and faciating truth,
and we are therby onely
puffed vp and swelled with

the wind and smoke of vani-
tie : which happens as often
as we desire rather to appeare
knowing then well doing; or
aspire to high things aboue
vs , with the neglect of the
more profitable knowledge
of our selues. Let me know
thee , ô thou , who knowest
me , let me know thee , and
know my selfe and let all
other knowledges which lead
not to these , vanish like
smoke.

III. POINT. Consider that
as his vnderstanding dis-
couered no true light while
he liued amidst that seruile
darkenes , but was ouer-
wrought with the inquirie of
Truth without attayning to
the knowledge therof, so did
his will racking it selfe to meet

with and inioye *Good*, and yet
 could onely light on vnrest
 "and disquiete. My soule
 "hath turned and tossed it
 "selfe vp and downe , vpon
 "the backe , vpon the sides,
 "and vpon the breast , and it
 "hath found all things hard.
 "For when I grew to obteyne
 "my vnchaste desires , in the
 "midst of my iollitie , I was
 "tryed by miserable chaynes,
 "that so I might be beaten
 "with the burning rodds of
 "jealousies,suspicions,feares,
 "angers,brawles,&c.

AFFECTION and RESOLV.
 And ô God how good thou
 wert to him, and how good
 thou art to vs in so doing,
 while being mercifullly cruell,
 thou sprinklest all our vnlaw-
 full pleasures with extreme

disgusts, (that so we may be drawne to the desire of seeking true pleasures which haue no mixture of disgusts) so that we can find no permanent rest euē in the most prosperous delights the world can boast. What meane we then still to trauaile and trudge on through these hard and paynfull wayes, where by one torment we purchace another: for we see and feele that the burden of sinne doth certainly and heauily oppresse vs. We will therfore returne into our owne harts, and be reconciled and vnted to him that made vs; we will stand with him that we may stand fast; and repose in him, that we may be truly at rest.

THE IV. MEDITATION.

Hovv he returned to his heauenly Fathers house, and by vvhat stepps.

I. P O I N T.

Consider that if *Idlenes, bad compagnie, and neglect of good counsell*, did unfortunately lead our B. Saint from his Fathers house ; he returned as happily backe againe by the quite contrarie stepps. Run but ouer in your mynd the innumerable Treatises and volumes which he wrote , and you will be so farr from cōceiuing he could be idle , that you will much

wonder when he could find
tyme (the actions necessarie
to his function, as preaching
praying , &c. and the tyme
spent in accōmodating neigh
bour-iarrs being considered)
euen , in a manner , to write
them ouer, if you did not vn
derstand by himselfe, that he
was forced to steale it from
"his rest. I droue two workes
"at once , *saith he* , the one
"by day , the other by night
"tyme , when other employ
"ments crowding in vpon me
"on all sides , did euen permitt
"me so to doe.

AFFECTION , &c. See my
soule, see , how now no mo
ment is mispent, but contra
rily by the good imployment
of tyme , he redeemes lost
tyme. The day is not enough

to pay the malice of his lost
dayes ; but the night must
contribute to it too. He takes
the busines of the whole
world vpon his shoulders. He
espouseth the solicitude of
all the Churches with Saint
Paule. and all his tyme is
spent in putting a helping
hand to their aggrecuances.

III. POINT. Consider that
as he employed an admir-
able good husbanding of tyme
to recouer tyme lost, so doth
he fly to good companie and
counsell for a remedie against
the infection of the badd
companie ; and the neglect
of good counsell which he
had vsed. To Saint Ambrose
first, who plentifully dispen-
sed antidotes or counterpoy-
sons against the infections of
bad

bad companie and counsell.
 or rather starued him with
 emptie huskes: Saint Ambro-
 se fedd and filled him with
the flevver of Gods vvheate
 which doth fatten: Wheras
 that made him stubborne
 and stiff necked: S. Ambrose
 brought him to be supple
 and tractable, *vvith the*
smoothnes of Gods oyle. Wher-
 as that , with vennimous
 cupps did intoxicate him.
 Saint Ambrose with *the sober*
delight of Gods wine beget-
ting virgins, doth ingage
his hart and regayne him.
 Next to Simplicianus, Saint
 Ambrose his Father, and to
 Potitianus , who recounting
 to him Saint Anthonies life
 which did so touch him at
 the hart , that he forceably

"cryed out. The vnlearned
"men of the world doe teare
"heauen out of our hands,
"and we with our great
"knowledge, without braynes
"or courage, are still content
"to wallow in flesh and
"bloud.

AFFECTION. And why doe
not we, my soule, obseruing
in our selues the same errours,
make vs of the same reme-
dies? why doe we not fly the
occasions of euill, and spee-
dily lay hold vpon the occa-
sions of good compagnie,
and good counsell? If in the
one we meete with a moment
of false delight, experience
assures vs it is payd with
houres, and dayes and yeares
of discomfort and remoufe
of conscience; wheras in that

other we might euен here
below haue some participa-
tion of heauen , and be left
with our thoughts full of a
solide and permanent de-
light,

MEDITATION V.

WHAT BEFELL HIM
soone after his perfect
conuersion to God.

*To vvvitt a change vrrought by
the hand of the highest.*

I. POINT.

Consider a soudaine and
strange change of the
hand of the highest , which
happens to all who absolut-

ly conuert themselues to
 "God. It became sweete to
 "me, *saith he*, to be depriued
 "of the sweetnes of wordly
 "toyes. What formerly I
 "feared to loose, I now de-
 "parted from with ioy : For
 "thou didst cast them from
 "me, thou ô Lord, who art
 "my true and prime sweetnes.
 "Thou threwest them out, I
 "say, and in lieu of them
 "didst thy selfe enter, who
 "art sweeter then all delights
 "(though not to fleshe and
 "bloode) more sublime and
 "high then all honour, but
 "not to those who are high
 "in their owne conceipt.

AFFECTION. Take cour-
 rage then, ô my soule, take
 courage, God is not Au-
 gustins God alone, but ours

also : the bowells of his fatherly mercy lyes open euен to vs too. His loue is not lessened , his arme is not shortened , Lets but in good earnest conuert our selues vnto him , and his goodnes cannot auert himselfe from vs. *Be conuerted to me , and I vwill be conuerted to you saith our Lord.* Let's but absolutely dispossesse our selues of the world and worldly toyes , and he will infalliby inhabite our harts , possesse them of heauenly joyes , and make vs experience a deare and delightfull change.

II. POINT. Consider secondly , that he was restored to the libertie which by the flauerie of sinne he had lost.

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"Now, *saith he*, was my mynd
 "freed from the biting cares,
 "both of honor and riches,
 "as also from procuring to
 "welter in carnall sins, and
 prouoking the heate of lust.

AFFECTION and RESOL.

Oh what a change is this
 from that wherin he formerly
 found himselfe ingaged,
 ,when he said, now all the
 "arguments which I was
 "wonte to bring, were sol-
 "ued, and their remayned
 "onely a speachles trem-
 "bling: and it (his soule)
 "feared euен as death it
 "selfe, to be restrayned from
 "the course and fluxe it had
 "longe taken towards sinne,
 "wherby it was dayly pining
 "away, and growing neerer
 "to destruction. And againel

"turned and winded my selfe
 "in my chayne, till such tyme
 "as that little which helde me,
 "might be broken; but still
 "it helde me. I was saying I
 "would doe it, and euuen
 "almost did it, yet indeed
 "I did it not, but remayned
 "breathing neere the place,
 "where I should haue bene.
 We often my soule find the
 same wrastling with flesh and
 blood, but lets be faithfull
 to Gods inspirations, and we
 shall also be restored to the
 same libertie.

III. P O I N T. Consider
 thirdly, that as he is more
 and more remoued from the
 troubles and cares of the
 world, he approcheth neerer
 and neerer to the deare de-
 lights of heauen, and injoying

"the true libertie of the sons
 "of God , I conuersed , *saiſt*
 "he , in a familiar and tender
 "manner , with thee , who art
 "my beautie , my riches , my
 "ſaluation , my Lord and my
 "God .

AFF. and **R E S O L.** Marke ô
 my ſoule the delightfull de-
 grees of this heauenly chan-
 ge We are firſt touched and
 excited by grace being fal-
 len ; we are carried on by
 delight being riſen ; accom-
 payned by delight we are
 lead to libertie , which affords
 vs wings of holy deſire to flye
 vp and repoſe in the boſome
 of our dearely beloved , and
 shelter and ſolace our ſelues
 betwixt thoſe ſacred breaſtes
 of conſolation , to which I
 will cling and nothing ſhall

be able to separate me.

sham and a noted widow.

and of sleeping with her

THE VI. MEDITATION

*Houz absolutely he betooke him-
selfe to a good life.*

I. POINT.

Consider that no sooner was he restored to this blessed libertie; and had he receaued the Sacraments at Saint Ambrose his hands, but he began to lay the fundation of a holy life, by bidding a most absolute Adieu, from the verie bottom of his hart, (as saith *Possidius*) to all worldly pretensions, neither now desiringe a wife nor sons of

"his body , nor riches , nor
 "worldly honors ; but made
 „a firme purpose to giue
 "himselfe wholly to Gods ser-
 uice , fasting , prayer and
 good workes , meditating day
 and night in the law of our
 Lord. saith Possidius.

AFFECTIONS and RESOL.

O my soule lets vs take the
 same resolution , and humbly
 confidently and perseverant-
 ly make vse of the same
 meanes , and we shall not
 fayle happily to be restored
 to Gods faubour . He who
 made vs without vs , will not
 faue vs without our consent
 and cooperation . we must
 worke then , not we alone ,
 but Gods grace with vs .

II. POINT. Consider that
 this resolution being taken

in generall, he found no better way to sett upon it in particular, then by selling what he had, and giuing it to the poore to follow Christe: take his owne word for it. I (saith *he Epis.* 89.) Who write these things, did vehemently loue that perfection, wherof our Lord spoke when he said to the rich young man in the Gospell. *Gae &c.* and I imbraced it, not by myne owne strength, but by the assistance of his grace: *obniv. sicut owo iadw.*
AFFECTION AND RESOLU-
BEHOLD O my soule how thy
 holy Patron springs from in
 the wayes of Gods counsells.
 There is now no more cold
 chas erases to morow and to
 morow heard, but fourthwith

he setteth vpon it. No more halfe wills wherof the one serues to destroye the other, but he resolutely, *and vehemently loves it.* No more irresolution, as fearing into what hands he might putt himselfe, or that he might loose by the bargaine, but *he sells and gives all that he hath.* If we find our selues thus affected, how good reason haue we to reioyce in our Lord, but if contrarily, we be delaying, cold, irresolute, in what we haue vndertaken, how good reason haue we to spurre our selues on by his example. I will therfore &c.
III. POINT. Consider that he did not build wood, haye, or stubble, that is terrene preferments or respects

of flesh and blood vpon
these holy fundations, but
euен gold, siluer, and pre-
cious stones, (saith Possidius)
that is, the most choyce
christian vertues: to witt a
feruent loue of God, intima-
ted by *gold*; the loue of the
neighbour signified by *siluer*,
and all the rest of the ver-
ties, imported by *precious
stones*.

AFF. and RESOL. This is
the paterne which our holy
Patron left vs, let's examine
how well we take it out. Is it
thus indeed ô my soule that
we build? Or rather doe we
not heape negligences, tepi-
dities, vanities, and impuri-
ties of intention vpon the
good fundation we haue
layd? Are we not in verie

deed cold and slowe in the
loue of God, and ther vpon,
as carelesse of our neighbour,
as though the care of him,
had not flatly bene com-
mended to vs? Let vs ther-
for in imitation of our good
Patron say with him. Giue
me, ô Lord, to loue thee,
as much as I desire, and as
much as I ought; and my
neighbour for thee and in
thee, &c.



Yer two fold wyrds shal be
ordynasyon to us, as wel for us
as for oure. I se ior selfe now
redy shold be. Robt ambr
ow cob sonne. O f blud ow
-des, asonegation asone son
-des in hys, asoneys, asone
sony asone sonys in ecclisie
and ew noisbund boog
etow alton ew stA sbynd

ijh am folih or singil sm

THE VII. MEDITATION.

How he behaved himselfe

in Faith.

I. POINT.

Consider that he putt down with Saint Paule, whose best scholler he was, "that Faith is the substance of things to be hoped for, an argument of things not appearing. or, as he saith in another place, it is the fundation of all good things, the verie begining of mans saluation. It is an illustration of the mynd, by which it is illuminated by the Pris

"me Light, to discerne spirituall things.

AFFECTION AND RESOL.
Doc we ô my soule, ay me at the true knowledge of spirituall things? doc we desire our saluation, or hope we for those eternall waights of glorie, those ineffable things which appeare not to the eye; sound not to the eare, nor enter into the hart of man, which God hath prepared for those that loue him? know then that it is by the benefit of the heauenly light of Faith. That is the illumination, that, the fundation, that, the very substance and somme of all.

II. POINT. Consider that he putt downe for his seconde ground, with the same

Apostle, that without Faith it is impossible to please God. "I saith he , none shall be admitted into the number of the sons of God without it , *None* without it shall obtaine iustifying grace in this world, nor possesse eternall life in the next, which is giuen to the loue of God alone. Nor can any loue, whom he knowes not , nor doth any know God, but he to whom it is revealed by the Father, through faith in his onely son Christ Iesus.

AFFECTION and RESOL. If without Faith we know not, without knowledge we loue not, without loue we remayne in the iawes of death; if in death there be no grace, nor without grace any hope of

gloric : If we haue no right
to the denomination of sons,
nor consequently iust Title
of Heyres. Oh of what con-
consideration ought faith to
be with vs , how constantly
ought we to imbrace it, how
carefully to conserue it ? For
alas , if we misse to be num-
bered amongst the sons of
God , we shall not misse to
be counted amongst the
slaves of the Diuell.

III. POINT. Consider fur-
ther with him , that the be-
gining of our faith is from
Christ, from whom, by whom
and in whom are all things.
It is not bought by our ri-
ches ; procured by our in-
dustries , or giuen to our
merits ; but is a pure and
free gift of Gods mercy to

which he is nether necessitated, nor induced, saue onely by the abundance of his owne vncompelled goodnes.

AFF. and RES. Blessed be thy goodnes for euer , ô my Lord God, who daynedst me with this great gift , whilst I nether deserued, nor desired, nor euent thought of it. Farre be it from me to extolle my selfe , to arrogate it to my selfe, as though I had had it of my selfe. Nay contrarily vpon the thought of that singular goodnes , I fall downe prostrate before thy Maiestie pronounceing in all humilitie, *that he vvhō doth glorie shoulde glorie in our Lord.*

THE VIII. MEDITAT.

A CONTINUATION OF
the same subject.

I. POINT.

Consider that though
the begining of our
faith be from God purely,
and cannot be merited by
vs, yet is the increase of it,
(Gods grace being alwayes
presupposed) left in our hands
to be procured, by care and
cultiuating , and by conti-
nually accompaigning it with
“good workes. We are not to
“be as it were secure in faith,
“but we are to accompaignie
“a right faith with a right

"life. The Apostles, saith he,
 "had not left all, contem-
 "ning the hopes of the world,
 "had they not had some faith:
 "nor would they haue said,
 "*Increase our faith*, had it
 "alreadie bene perfect.

AFFECTION and RESOL.

Blessed be our good God,
 who doth not onely preuent
 vs with his benedictions, be-
 fore we deserue, or yet
 thinke of them; but also gi-
 ues vs power by concurring
 with his grace, to multiply
 his good gifts, yea he hath
 euuen charged vs to negotiate
 vpon them till he come.
 Lets vs not therfore be wan-
 ting to our selues, since the
 increase is left in our owne
 hands.

II. POINT. Consider that

though it be our part to make good vse of the good Talent which Gods grace freely bestowed vpon vs , and by that good vse to multiply it , yet are we to know with our Saint , *that as no man is sufficient of himselfe to begin or perfect any good wvorke; so is none of himselfe able to begin or perfect faith.* But the increase and perfection of it ought to be procured by our feruent and frequent prayers to the good Giuer , saying .

AFFECTION and RESOLV.
I beeſeech thee , and in a
moſt ſuppliant manner I im-
plore thy mercy (ō God who
are the fountaine and ſource
of all good things , the giuer
and conſeruer of all vertues)
increase in me holy , right

and immaculate Faith. And make me performe workes suitable to it, least a good faith may be defiled by vnkleane workes, and least I may deny thee, by a bad life, whom I confess by a good beleife. *I belieue, ô Lord, Yet helpe my incredulitie.*

III. POINT. Consider further with your holy Fa. that for want of good workes and feruent and frequent prayers, our Faith, in lieu of increasing, falls into a deficiencie; “it sleeps, waxes weeke and sicklie, yea dyes. Iesus some tymes sleeps in vs, (as he slept in the shipp) that is, our faith which is from Iesus sleeps in vs, and then the winds and waues of

"temptation tosse vs too and
 "fro. We must therfore awake
 "Iesus, and the tempest shall
 "be allayed, that is, we must
 recollect our faith, and call
 it to practise.

AFFECTION and RESOL.
*vve perish ô Lord vve perish,
 haue mercy upon vs.* For alas
 why doth our faith sleepe,
 but for want of being exci-
 ted and stirred vp by fervent
 prayers? whence is it weeke
 and sickly, but for want of
 the nourishement of good
 workes? whence is it dead
 but that it is not quickned
 by charitic? We wil therfore
 Pray, worke, endeuour to
 loue God aboue all things,
 and our neighbour as our
 selfe, &c. and when all is
 done, we will ascribe all, not
 to

to our owne strength , but to
Gods grace.

THE IX. MEDITATION.

With what modestie and hu-
mitie he looked upon mat-
ters of Faith. And how
high a rate he putteth upon
it.

I. P O I N T.

Consider that he aduen-
tures not to diue into
the knowledge of high mi-
steries with hereticall pride
and presumption , as though
witt were able to make way to
all ; but by a truly Catholike
submission and modestie ,
upon many occasions , he

makes open profession of his ignorance; acknowledges the difficultie to be great; knocks hard to haue helpe from heauen; putteth downe for a
 "caueat, to all, that it is
 "better to be ignorant with
 "safetie, then knowing with
 "danger; And, that vnlesse
 "we beleeeue humbly, we shall
 "not see clearely.

AFFECTION and RESOL.
 Let vs beware, my soule, of bearing our heads too high, and of being proudly wise, let vs be wise with sobrietie, it is to the simple and humble little ones that God gives grace, and reueales hisfereitie shutt vp from the wise of the world, who vanish in their owne sense, brandishing reputing themselves wise, yet are indeed

“fooles. It is the simplicitie
“of beleevuing, not the viua-
“citie, of vnderstanding,
“which saues the troupes of
Christians. Low layd then,
ô Lord, in my poore nothing,
humbly will I expect from
thee, the knowledge of such
truthes, as thy wisdome may
see necessarie for thy glorie,
and my eternall good. This is
all I need, and all I desire.

II. POINT. Consider the excellences and fruities of Faith, wherof the first is, that it makes the humble and simple man, see the most hidden misteries, though with an obscure light, perfectly and infallibly, without disputation hesitation or doubt at all. Faith hath indeed “eyes, saith he, yea eyes both

"greater, stronger, and more
 "powerfull : eyes which ne-
 "uer deceaued any ; eyes
 "which are alwayes fixed
 "vpon our Lord:eyes finally
 "which in some sort sees that
 "to be true which as yet she
 "sees not : and wherby she
 "most certainly fees, that she
 "doth not yet see what she
 "beleevues.

AFFECTION and RESOL.
 Who are not content with
 these eyes, haue, deseruedly,
 eyes, and see not, yea with
 open eycs run to their de-
 struction, and descend into
 Hell aliue, because they
 would preferre their witt be-
 fore the infallible guidance
 of Faith, which was the pro-
 per guide giuen vs by God
 to direct our stepps in Chris-

tianitie. O most blessed light,
who art not scene, saue onely
by most purifyed eyes, puri-
fie thys eyse of myne, that
flyng vanitic, they may dwel
vpon VERITIE, and *in thy*
light see light indeed.

III. POINT. Consider that
a seconde excellencie of faith
“is, that it is the iust mans
‘foode, or his iustice: be-
cause if he beleue, he
“vseth precaution; if he vse
“precaution, he also begins
“to vse endeuour: and God
“knowes his endeuour, and
“lookes into his will, and ob-
“serues his combat with the
“flesh: exhorts him to fight,
“helps him to ouercome, ex-
“pects him strugling, sup-
“ports him falling, crownes
“him ouercoming. O how

excellent a fruite of Faith is
this!

AFFECTION AND RESOLVING.
Grant, o Lord, that this
Faith, which is the iust mans
foode and life, may alwayes
be found in me so vigourous
and liuely, that by a wise
precaution or foresight, I
may looke ouer temporall,
and fixe vpon eternall things.
For those, vse my best en-
deuours; vpon the purchase
of those, to spend my sub-
stance, for the attayning of
those, to fight lawfully in his
sight, who, after that good
combat, and conseruacion
of faith, will bestow vpon
me that crowne of iustice
which (the same faith assuring)
is layd vp for me, and such as
loue his coming.

THE X. MEDITATION.

*A continuation of the fruities
and excellencies of
Faith.*

I. POINT.

Consider, as a third excellencie of Faith, that “their are no greater riches, “no greater treasures, no ho-“nors no substance of this “world greater then the Ca-“tholike faith , which saues “sinners , inlightēs the blind, “cures the infirme, baptiseth “the Cathecumenes, justifies “the faithfull , repaires the “penitent , increaseth the “just, crownes Martirs, com-

“scrueeth Virgins , widowes,
wiues in puritie , orders
“clarkes , consecrates Priests,
“prepars vs to the Kingdome
“of heauen , and makes vs
“partake with the Angells in
“that eternall inheritance.

AFFECTION and RESOLV.
See then my soule, how when
we thinke to haue left all, we
possesse all : nay while we
thinke to haue lost all by
persequution we enjoy all
more happily , while our
Faith , which is the greatest
riches , honor , substance of
this world , is not impaired
but increased by it. They
may robbe vs of our riches,
yet while our faith is firme
they touch not that *aurum
optimum* , which is Charitie ;
They may deprive vs of

wordly honors, but not of
that noble title of being the
sons of God; They may order
our substance to new Masters,
but they cannot quelle our
expectation, and hope of a
better and permanent sub-
stance.

II. POINT. Consider yet
further that it is Christian
faith, which doth rayse our
thoughts, and conduct vs to
the verie highth or topp of
WISDOME AND
TRVTH, the fruition whereof
is no other thing, then blessed
life or **BEATITVDE** which
is neuer found saue onely in
the discipline of our Catholike
Mother.

AFFECTIōN and RESOLU. If Beatitude be that which
all men incessantly seeke for,

and not finding can never
rest ; if it can never be found
saue by the benefit of Faith
alone, and faith can noe way
be procured but by Gods
free gift. What millions of
pryses doe we owe to that
infinite Goodnes , who freely
bestowed this incomparable
great gift of Faith vpon vs,
which inables vs to see all
good things ? O how many
*howv many vwould have vvi-
bed to have seene vrhat vve
have seene, and have not seene
it , &c.* Benedicam Domino in
omni tempore semper laus eius
in ore meo.

III. P O I N T. Consider
for the last fruite or excel-
lencie , that though this Ca-
tholike faith Eagle-like is
able to flie right vp and fixe

those stronge and vndazelēd
 eyes of hēt spon the sun it
 selfe , and cuen gaze vpon
 Maiestie ; without being op-
 pressed by glorie , yet doth
 "she graciously accommo-
 "date her selfe to every ca-
 "pacitie , be they little , be
 "they great , be they weake
 "be they stronge , she hath
 "foode wherwith to nourish
 "them , to faciate them .

AFFECTION and RESOLV.
 Yes heauenly father , because
 so it was pleasing in thy sight .
 These things thou didst
 hide from the prudent and
 wise of the world , and hast
 reuealed them to the litle
 ones , to those litle ones who
 seeke thee in simplicitie and
 humilitie of hart . The wised
 (if they be wise indeed , and

walke not in wonders aboue
them selues , and so vanish
in their owne presumption) must be forced to make their
reason stoope in obedience
to Faith , humbly pronoun-
cing *Credo* , I beleue what
I am not able by witt to dis-
couer. And the least and
simplest of the children of
God, doth no lesse. ô diuine
faith how excellent a Mistrisse
thou art who in a moment
canst persuade vs more whol-
some truthes then all the
Aristotles in an Age.



THE XI. MEDITATION.

*Hovv he behaued himselfe in
Hope, and vwhat motiues
he had to imbrace it.*

I. P O I N T.

Consider with Saint Augustine, that *Faith* indeed shewes vs faire things, and such as are worthy of all labour to obteyne them; Yet had we no *Hope* at all, wherby we might be enabled, as well to obteyne them, as to know them, we should ether not at all, or at least, verie weakly loue the things, which by faith we discouer to be so beautifull. His faith was ther-

fore accōpaigned with hope,
vwhich is no other thing, then
that, vwherby a man is encour-
aged to arriue at that vwhich
he beleenes.

AFFECT. and RESOLVT.
Blessed be our good God,
who doth not alone freely
and without obligation or
debt bestowe a power vpon
vs, by Faith to see all good
things a farre off, but by
Hope maketh them in a man-
ner present, and as certaine
as though alreadie possessed.
Thou dost not onely giue vs
a sight, and by that sight
begettest in vs an appetite of
a most excellent Good, but
dost possesse vs also with a
certaine expectation, of that
future BEATITVDE,
grounded vpon thy gracie,

and our owne merits by the
ayde there of.

II. POINT. Consider with
the same saint how our Hope
is to be grounded and confir-
med in vs, and you will find
that it is to be done by a good
conscience. *Let him, faith
he, vvhō hopes for the King-
dome of heauen, haue a good
conscience, and to haue a good
conscience, let him beleue and
worke.*

AFFECTION and RESOLV.
Let vs not then, ô my soule,
rerayne secure in the cer-
taine knowledge we haue of
God by Faith; nor in the
strong confidence we haue
to obtayne it by the helpe
of Hope; but let vs, further,
in good earnest, putt our
hand to the worke, least a

good Faith and Hope, turne
our aduersaries and confound
vs, while we produce no ac-
tions proportionable to the
infallible light, and certaine
expectation which we had, by
Gods gifts, which were not to
be buried.

III. POINT. Consider
whervpon we are to fixe our
Hope, and he will tell vs,
that it is not to be placed,
“in present things, for they
“post on to passe by; nor in
“aduersitie, a kind of death;
“nor in prosperitie, for that
“is deceiptfully fawning; not
“in the whole earth, since
“we see that is turned topsy-
“turuey, and is in a perpe-
“tuall agitation; not in man,
“nor consequently in ones
“selfe, since we are but men.

"Where then, Transcende
thy selfe, and put thy selfe
in his hands who made
thee.
AFFEC. and RESOL. Alas no,
our hopes are not fixed, but
tossed while they are placed
vpon sublunarie and transi-
torie things, which are sub-
iect to a perpetuall vicissi-
tude and change, and ther-
fore that which is placed vpon
them, must needs be subiect
to the same motion and
alteration. Where are the de-
lights vpon which yesterday
we placed our Hopes? I say
not where will they be when
the world is past with its
concupiscence; but where are
they euen now, one moment
after the possession? Where
are they? Yesterday is turned.

out of dōres by this day present; this present moment is pushed away by a succeeding one, and with it, that is snachit from vs wheron our dearest hopes were fixed, wherwith we thought to haue fedd, but indeed famished, our deceiu'd hart. In thee therfore, ô Lord, from henceforth will I repose my whole confidence, and I will not be confounded for euer; Thou art that vnchangeable Good which is abundantly satisfactorie and yet art subiect to no change. Thou art that Truth, which can nether deceiue nor be deceived.

THE XII. MEDITATION

*What Christians are to hope
for in this world.*

I. POINT.

Consider that if we be
true Christians indeed,
“we ought to expect for no-
thing in this world but pres-
sures and persecutions wi-
thout hope of better tymes,
“being assured, by the Gof-
pell, that in the latter dayes
“many euils, scandalls, pres-
sures, and iniquities shall
abounde. This is the condi-
tion of our present state and
vocation, that therby being
wayned from the loue of this

world , our hopes might be
wholy sett vpon a better.

~~W~~AFF. and RESL. What we
suffer then , is no surprise
made vpon vs , how strangely
soeuer we looke vpon it. It
is but the ignorance , or not
reflection , of what we are,
or ought to be , which makes
vs impatient of our present
condition. We are Christians,
my soule , we were admitted
vpon no other condition,
then to be followers of Christ.
If they persecuted him they
will persecute vs too. The
seruant is not greater then
the Master. Truth deceaued
vs not when he foretold vs,
and willed vs to remember
that he had foretold vs so:
that for his sake , the world
should hate vs , that for his

name we should be lead before Kings, &c. Nor can he deceave vs when he saith.
*Blessed be they that suffer per-
 sequation, &c. because theirs is
 the Kingdome of Heauen.*

II. POINT. Consider that if in the midst of thes tribulations and pressures we lodge our confidence in the bosome of Gods prouidence , or in "the wounds of our Sauiours side , not man nor diuell will be able to hurt vs ; Ne- ther the one nor the other doth any thing but what God permitts them ; nor doth he permitt them to attempt any thing against vs but for our aduantage.

AFFECTION and RESOL. In thee , ô Lord , will I hope, and I will not be confounded

for euer. I will logde, as in
 an impregnable Castle , in
 the sacred holes of thy side,
 there will I repose without
 feare, there will I securely
 sleepe. If the wicked make
 warre against me , in this I
 hope. If the flesh make head
 against me , to this will I flicke.
 If the Diuell barke and bale
 before my hart , by these
 holes will I haue recourse to
 the hart of my Sauiour ; he
 will be with vs in the midst
 of our tribulations , because
 we call vpon him , he will de-
 liuer vs and glorifie vs , re-
 plenish vs with the length of
 dayes , and shew vs his sal-
 uation.

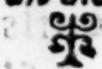
III. Point. Hence lets
 consider , and euen putt
 "downe. and print in a Christ-

"man hart for a prime and
 "infallible truth , that we
 "Christians were not made
 "for the world; nor for the
 "goods of the tyme present,
 "nor for that bewitching fe-
 "licitie which makes men
 "forgett God: but for a cer-
 "taine happines , which God
 "promiseth for the present,
 "but man is not now capable
 "of : because of it is said.
 "Nether eye hath seene &c.

AFFECTION and RESOL.

Alas no my hart , nether are
 these momentarie Goods
 which we see our true Goods:
 nor these euils which we
 suffer our euils indeede.
 No : for of these goods we
 see the wicked most plenti-
 fully possessed : with these
 euils we see the iust most

powerfully oppressed. Our Good indeed is the cheife Good, that onely we are to hope for; that to loue alone and our evill too is the soueraigne evill, that alone we are to feare and flic. Whence we are warned *not to feare them that can onely kill the bodie, and can reach no further, but to feare him, who can caste both body and soule into eternall fire.*



THE
flame that will set on afire

THE XIII. MEDITAT.

*What motiues he tooke to
confirme Hope.*

I. POINT.

Consider that the first motiue of our Hope, yea euен the sourse of all our motiues, is the infinite *goodnes* and Charitie of God, wherby he was moued to conuerse "amongst vs. We ought not "to be without Hope , but "rather to presume in Christ "with a great confidence; "because if through charitie "he is with vs in earth, by the "same charitie we are with "him in heauen , according

D

"to that of the Apostle, Your
 "life is hidden vwith Christ in
 "God. Therfore he is yet
 "below : we are alrcadie
 "aboue : He below by the
 "compassion of Charitie ; we
 "aboue by the hope of Cha-
 "ritie.

AFFBCTION and RESOLV.
 Had we Christians yet reason
 to doubt with Salomon, *vvhether God did dwell amongst men,* we might also fall into
 that deficiencie of Truth,
 that he *vvalkes about the Poles of Heauen, and considers not our things :* but being
 assured by Faith, that he left
 heauen to take vp his de-
 lights amongst the sons of
 men, we cannot feare but he
 is full of goodnes for vs,
 through that goodnes loues

vs, and for that loues-sake
would haue vs to loue him
againe, and to be confident
in him. I will therfore with
the holly Patriarche *hope euēn
against hope*; and with the good
Iob, *hope in him Though he
should kill me*: because sure I
am, what cuer sense may
seeme to suggest, *he doth not
loue and forsake*.

II. POINT. Consider that
his seconde motiue was, not
that he conuersed with vs
onely, but euēn became one
“of vs. What hath man to
“doe for whom God became
“man taking our humane na-
“ture vpon him? This is my
“whole Hope and entire con-
“fidence; for by this sacred
“vnion, euery one of vs hath
“a part or portion in Iesus

"Christ, to witt flesh and
"bloode.

AFFECTIONS and RESOL.

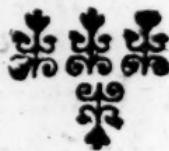
Let vs then say with your
"holy Father, where a patt
"of me raignes, their will I
"apprehend I raigne; where
"my flesh is glorified their I
"know I am glorious Though
"I am a iinner, I cannot be
"diffident in this communion
"of grace; for what my sinnes
"prohibite, my substance
"exacts. He cannot forgett
"man which he beares about
"with him, and for our loue
"ooke vpon him. In him,
we haue alreadie ascended
the heauens; in him we are
sett at the right hand of his
heauenly father. O comfor-
table, and admirable, and
ineffable motiue of mans

hope , and confidence in so
sweete à Sauiour!

II. POINT. Consider that his third moriue of hope, was, not so much that he conuerfed among vs, or was one of vs, as that he daigned to dye for our Loue. *Be confident thou shalt attayne to his life, of glorie, vvhoso hast his death for a pledge of it.*

AFFECTION and RESOL. Let then the Diuell rage ; the flesh reuolt ; the world waxe madd against me. Let me heare nothing from them , but *vvhatever is nowv thy God?* as though I were quite forsaken by him : yet wil I liue and dye in this confidence, that since he *delightes to be vwith the sonnes of man*, he cannot delight to abandonne

him to the rage of his enemye
any further then he discouer
it for his aduantage. That
since for the loue of man, he
became man, he loues no
man so little as to loose him.
That finally since he dyed
for him, while he was yet an
enemye, he will not now, sith
he endeuours to be a seruant
and a friend, leaue him a
praye to his enemye. *In ha
bpe dormiam & requiescam.*



THE XIV. MEDITAT.

*Hovv he behaued him selfe in
Charitie shewving first that
vvhout Charitie all serues
for nothing.*

I. POINT.

Consider that though *Faith shew vs the good things*, which nether eye hath seene, nor eare hath heard, &c. and *Hope giues vs a comfortable confidence* that we shall attayne vnto them; yet shall we neuert walke home indeede, vnlesse
 "Charitie giue vs feete. Thy
 "Charitie is thy feete; with
 "that thou art carried wher-

D. iij.

"so euer thou art carried: Thy
 "two feete are the two pre-
 "cepts , of the loue of God
 "and thy neighbour. Run to
 "God with these feete, draw
 "close to him : for he him-
 "selfe exhorts thee to run,
 "and to that end enlightened
 "thee with Faith , incoura-
 ged thee by Hope &c.

AFF. and RESOL. I playne-
 ly see what euer Faith shewes
 me , and Hope assures me
 of, it is loue alone can make
 me happie. Without that, like
 the sicke man of the parise,
 I lye vuncomfortably, vnprom-
 fitably, I aduance not at all:
 vnlesse thy loue make me
 walke I stirre not. *Grant me*
therfore to loue thee , as much
as I desire , and as much as I
ought. Let me be wholy in-

flamed with the fire of thy
Charitic , that I may loue
thee with all my hart , yea
with the verie marrow of my
hart strings; that thou maist
alwayes , and in all places, be
in my hart, in my mouth, and
before my eyes, till at length
I may see thee for euer,
face to face , in thy heauenly
Sion.

II. POINT. Consider that
without true Charicie, all our
workes are of no value, seeme
they neuer so specious in the
eye of the world. Charicie
“makes the distinctio betwixt
“the sons of God and the
“sons of the Diuell. Let
“them signe themselues with
“the signe of the Croffe: Let
“them all answeare , amen:
“Let them all singe Alleluya.

"Let them all be baptised. Let
"them all enter into the
"Church; and build vp the
"walls of the Church; by
"Charitic onely are the sons
"of God discerned from the
"sons of the Diuell.

AFFECTION and RESOL.
Let vs not deceaue our selues with the faite out-sides
of things. All that is without loue , is without life. Whe-
ther we beleue, or we hope,
what the Catholike Church
beleeueth and hopeth ; and
liue within the walls of the
same Church , and with ioy
say *Amen* to all that is said to
it. Whether we watch , or
fast , or preach or pray , it will
not all auayle vs to eternall
life, vnlesse all be both com-
manded and ordered by cha-

titie. Without this one necessarie thing all the rest are lost.

Diligam te Domine fortitudo mea, & refugium meum, & liberator meus, &c.

III. POINT. Consider that as hauing *Faith*, and *Hope*, together with all the *specious vvorke's imaginable*, without *Charitie* wee haue nothing: so hauing *Charitie*, we want "nothing. Where *Charitie* "is what can be wanting, saith "he, and where it is not, what "can profit vs? The *Diuell* "beleeues, and yet loues not: "but none loues but he be- "leeues. One who loues not, "may, though without effect, "hope for pardon: but none "that loues can despaire. "where loue is therfore, *Faith* "and *Hope* also necessarily

“are. Let vs then keepe this
“precept of our Lord, and let
“vs but loue one another, and
“we shall not fayle to per-
“forme what euer he com-
“mands besids. For in this we
“haue what euer other thing
“there is.

AFF. and RESOL. O God
how true it was that Salomon
said, when he professed, that
together with wisdome all
good things came vnto him
for what is wisdome, but a
fauourie knowledge, a true
relish of heauenly things,
which is noe other thing then
Charitie? This makes vs be-
lieue as we ought, hope as
we ought, worke as we ought.
This is one and all; vpon the
purchace of which if a man
imploye all his substance, he

shall repute it all, as nothing at all. Upon this then will I settle my whole intentions vpon this spend all my meditation, and thoughts, &c.

THE XV. MEDITAT.

WHAT CHARITIE IS.

I. POINT.

C^on sider what Charitie is, and you will receave from Saint Augustine, that it "is a loue of the cheife Good" "or, Charitie is a vertue wher- "by we desire to see God, "and to inioye him. or yet "more fully, Charitie is a mo- "tion of the soule to inioye "God for his owne sake, and

"ones selfe and his neig.
"bour for God. So that Cha-
ritie is a loue which looks
onely vpon God , or for
God.

AFFECTION and RESOL
Good God how sublime and
noble an obiect ! How worthy
of a mans whole thoughts !
Nay rather how farre is it
aboue man , and who did im-
bolden him to take so high
a flight ? Ah ! It was euuen the
same souueraigne Good
which would haue it so . O
"Lord , what art thou to me ,
"or what am I to thee , that
"thou shouldst commande
"me to loue thee ? Yea and
"be angrie ; and threaten to
"lay huge punishments vpon
"me if I loue the not ? Ah ! is
"it not of it selfe agreat , and

"euen the worst of miseries,
"if I loue thee not?

II. POINT. Consider that
as Faith and Hope are not
fruities of this base soyle, so
nor Charitie. as by our en-
deuours, and substâces we are
not able to purchace them, so
nor this; *but it is sent downne*
from heauen as the most excellët
of Gods giftis, saith he, (accor-
ding to that of the Apostle,
charitie is diffused in our harts
by the holy Ghost vwhich is giuen
to vs.) To wayne our harts
from earth, and carrie them
vp to heauen with her.

AFFECTION and RESOL.
O diuine and heauenly Cha-
ritie! Thy extraction is from
Heauen; thy whole ayme or
objiect is Heauen; thy whole
imployement in earth is to

rayse our harts to Heauen;
 and, of earthly which we
 are, to make vs become hea-
 uenly. O my soule let vs not
 loue our selues so little, as
 not to employ our selues
 wholy vpon this sacred loue.
 "O loue which alwayes bur-
 "nest, and art neuer extin-
 "guished, ô Charitie which
 "art my God, let me be
 "wholy burnt with thy fire,
 "that I may loue thee with
 "all my hart; with all my
 "soule, with all my strength,
 "with all my aymes and in-
 "tentions, &c.

III. POINT: Consider
 that though holy charitie, be
 a fruite originally of Paradi-
 ce, yet being planted in our
 harts, by the finger of the
 holy Ghost, we are to husbād,

water, and increase it. For,
saith S. August. is Charitie
intirely perfect as soone as it
is produced? No, but it is
produced that it may be
perfected. To witt, being
produced it is nourished, by
nourishment strengthened,
by strength perfected.

AFF. and RESOL. O let vs
carefully watch this holy fire,
that wee may neuer be so
vnhappie as haue it dye out
for want of the oyle of our
workes: let all our thoughts
be employed vpon the hus-
bandrie of this feede of Hea-
uen: let it be watered with
the plentifull teares of a con-
trite and humble hart. Deare
God smite my hart with the
dart of thy loue, that my
soule may say to thee, I am

wounded with thy charitie
and out of that Loue-sore
a floode of teares may
stremme day and night.

THE XVI. MEDITAT.

Hovv Charitic is increased.

I. P O I N T.

Consider how admirable
Charities commerce is,
which quite contrarie to
wordly riches, increaseth by
being imparted, and besto-
wed vpon our neighbours.
Bestowe your charitie boun-
tifully and it increaseth abun-
dantly. communicate not this
sacred fire to your neighbour,
and it decreases; languisheth,

and dyeth out. Money, *saiſt he*, and Charitie are not bestowed alike : that by being bestowed is diminished; this, is increased. Yea more, it increaseth in his hands who renders it, and by how much more amply he repays it, by so much more plentifully he retaynes it. It increaseth in his hands.

AFFECTION and RESOL.
 O blessed tradinge! easie, and wishfull and gaynefull trafike ! By giuing away apace, we speedily waxe rich. By endeuouring to make others happie, we fayle not our selues to become happie indeed. We will therfor dilate the bowells of charitie, and striue to doe good to all.

One we will helpe with counsell, another with comfort; or what other wayes we may be able to assite him in.

II. POINT. Consider how exceeding easie, our good God hath made the increase of charitie: It is not necessarie that we haue ether a great power, a great purse, or vse any great industrie. For is there any thing more comon, or more within euerie mans power then a cupp of cold water? giue that onely for Gods sake, and charitie is increased, and a reward is promised. Who, saith he, is able to bring any excuse, sith God promiseth a revward, euен for a cupp of cold water. And againe, such is the nature of holy loue and true charitie,

that by imparting it increaseth.

AFFECTION and RESOL.

O God how good thou art, who, while we haue nothing but by thy free gift, enables vs by the good vse of what thou hast formely giuen, to increase holy loue, and therby draw a number of new blessings vpon vs. Ther is nothing lesse then a cupp of cold water, nothing greater then loue; and yet euē by that, this is increased.

III. POINT. Consider further with your holy father, that it is not onely by your purse, power, or by the gift of a cupp of cold water, that charitie is increased, but euē by a good looke, a good wishe, a myld answere. "Despise no suppliant, if

"thou beeest able to giue,
 "giue. If not, shew thy affa-
 "bilitie. God crownes our
 "good wishes, where he finds
 "no wealth. Let none ther-
 "fore say , I had not wher-
 "withall , charitie comes not
 "out of our coffers onely. He
 "who hath a hart full of
 "charitie , neuer wants what
 "to giue.

AFFECTION and RESOL.

O deare God how exceeding
 easie thou hast made this
 Queene of vertues, which is
 indeed alone better then all
 the rest together ! Let vs
 neuer be so wanting to our
 selues, as to send any away
 without an Almes , since a
 good word , a looke , a wishe
 is able to doe it , and by so
 doing our loue is increased,

and our title to the King-
dome of heauen inlarged.

THE XVII. MED.TAT.

THE EXCELLEN CIES of Charitie.

I. P O I N T.

C Onsider with him , that
there is nothing better,
more pretious , more profitable,
more lightsome , more stronge,
more secure then charitie.

AFFECTION and R E S O L.
What is it we looke for ? or
whether is it,that with paynes
we run to seeke it ? Nothing
can possibly be found better
then the best , nor more pre-
tious, then what is most pre-

tious , &c. and all that, we
may possesse in charitic alone. Nothing can better en-
lighten our blindnes , streng-
then our weaknes , or secure
vs against the manifold dan-
gers of this malignant world.

II. I OINT. Consider that
Charitie possesseth vs of the
presence and sight of God,
so that we need not run out
into the strectes to look
whom our hart loueth, since
“the eyes of Faith discouers
“alreadie in our owne hart
“whom we loue. Why doe
“we send him who hath cha-
“ritie a farr of to see God.
“Let him obserue his owne
“conscience , and there he
“sees God : for if Charitic
“inhabites there, there also
“inhabits God. Would we
happily

"happily see him in heauen?
"Lets haue charitie, and he
"is in our hart as in Heauen.

AFFECTION and RESOL.

O the blisse, and glorie, and
Maiestie of a louing hart: O
humane hart, not so much
now a hart, as a Heauen or
Paradice, since thou art made
a Mansion for the God of
glorie. Doe not, doe not my
hart gadd abrode, and by a
degenerous comuersation for-
gett with whose presence thou
art honored, thou hast by
loue gott *Deus tuus & omnia*. Contemne for his loue
all other thinges saying. *Di-
lectus meus mihi & ego illi.*

III. POINT. Consider,
"whether a greater commen-
"dations could be putt vpon
"Charitie then by saying God

"is Charitie. A short prayse,
 "and yet a great prayse. Short
 "in speech, great in vnder-
 "standing. Yes, it is quickly
 "said, God is charitie; but
 good God, whether are our
 thoughtes carried by that
 word? *God is Charitie?* By pos-
 sessing Charitie then wee pos-
 sesse God, but God is all good
 things, therfore by possessing
 Charitie, we possesse all that
 good is in Heauen and in
 Earth.

AFFECTION and RESOL.
 O short and great commen-
 dation indeed, sith so great,
 nothing can be added. Since
 greater or better then God
 nothing can be imagined by
 men or Angells. Nor is it a hu-
 mane persuasion we haue for
 it, but an assurance of faith,

that God is Charitie , and vvh^o
remaynes in Charitie remaynes
in God, and God in him. O my
soule what an honor and com-
fort is this amidst all the ca-
lumnies and afflictions of the
world , that by loue thou art
able to become Gods Man-
sion, and he thyne ! And if thy
beloued be thyne , and thou
his , what can bewanting to a
well borne hart?

THE XVIII. MEDITAT.

*A continuation of the excellen-
ces of Charitie.*

I. POINT.

Consider that Charitie
alone is not vexed at

E ij

"another's felicitie , because
 "she knowes no emulation.
 "She alone is not transported
 "with her owne felicitie , be-
 "cause she swells not with
 "pride . She onely is not stung
 "with a bad conscience ; be-
 "cause she wrongs no body.
 "Amidst contumelies she is
 "secure : amongst hatreds
 "friendly : amongst braules
 "pleasant : amidst deceipts,
 "innocent : lamenting at
 "iniquities , and resuming
 "hart vpon the discouerie of
 "Truth .

AFFECTION AND RESOLV.
 Who is then so happy as one
 inioyng Charitie ? What hath
 the world which can giue so
 solide and sure a content ? Yea
 what hath it that is not brim-
 me full of discontent ? Wher-

as the charitable man meets
with no vexation, no emulation,
no swelling; but contrari-
ly, ioy, peace, patience vnder
the shelter of a good con-
science, are that happie mans
share. O diuine Charitie how
thou fillest the harts which
thou dost posseſſe, with de-
light, sweetnes and tranquilitie!
Ah! they seeme euen to
enter into the ioy of their
Lord.

no II. POINT. Consider that
“it is Charitie which makes
“all the good Angells, and all
“Gods seruants compagnions
“in the bonde of sanctitie, and
“it ioynes vs and them toge-
“ther amongſt our felues, and
“subiects vs to him.

AFFECTION and RESOLV
See how it leagues heauen

E iiij

and earth together, and putteth vs in mynd what title we haue to it, makes Angells and men fellow seruants, and euen in a manner equall in honor, and chaynes them together in linkes of holy loue, which is true sancticie, ô wishfull and deare bonds! See what a sweete order it establisheth betwixt man and man making each one loue and honor, and deferre to an other, without forgetting their due subiection to God, to whom incomparably aboue all, loue honor and glorie is due.

III. P O I N T. Consider what a huge great good, Charitie is, which without our labour, makes what is good in others our owne. Hence it was that the Psalmist holily glo-

ries, that he is made partaker
of all that loue God , and
keepe his commandements.

AFFEDTION and RESOLV.

Ah my soule if thou hast but
charitie, alls thyne owne.
There is no goodworke done
in heauē or in earth but thou
hast a share of it. Heauen and
earth makes but one great
Christiā comon wealth, wher-
of Charitie is the Queene,
and lodgeth in thy hart What
euer prayers, fastings, austeri-
ties , almes-deeds sufferances
are exercised within the com-
pace of the Catholike Church
are partly thyne , while thou
art rooted in Charitie.

THE XIX. MEDITAT.

OF SOME MOTIVES *of the loue of God.*

I. POINT.

Consider that S. Augustinus first motiue of the loue of God was that he first loued him. The loue wherby God loues vs cannot be comprehended nor chan ged, for he loued vs not onely since the tyme we were reconciled to him by the blood of his son, but he euen loued vs before the world was made, that we together with his onely begotten son, might be his

"sons, before we were yet any
"thing at all.

AFFECT. and RESOLVT.

While I yet was not, and so
was nothing , my infinitely
good God had thoughts of
goodnes for me, to rayse me
out of that abisse of nothing;
and make me that something
which now I am; being made,
he fell in loue with his owne
worke , merely out of the
abundance of his owne good-
nes, without any neede he had
of it at all; and made vs sons,
sons and heirs of the heauen-
ly Kingdome we had no title
too. Ah my soule , if we will
not begin to loue , at least
being thus graciously preuen-
ted, let vs not sticke to pay
loue for loue. The hart is too
hard, which , (though it will

not freely giue) will not at
least render what it owes!

II. POINT. Consider that
his second motiue was ,the ex-
cessiue greatnes of Gods loue
to vs ,such as we were , which
“went so farre that he spared
“not his owne onely son ,but
“deliuered him to death ,and
“the death of the Crosse for
“all of vs , vs , who where
“wicked sinners. Remember
“how much he loued , that
“we may not despaire; whom
“or what kind of creatures he
“loued , that we waxe not
proude. A son for a seruant
an that a most wicked one
deliuered vp to death , and
that a most ignominious one

AFFECTION and RESOLV.
O God I cannot looke vpon
that great price, that infinitly

great price , the pretious
blood of a son spent for the
redemption of a seruant; but
of a son , who was a first be-
gotten , an onely begotten,
and an onely beloued one,
one to thyne owne hart , in
whom thou wert intirely plea-
sed, one, in a word , in euery
thing equall to thy selfe. I
cannot , I say , looke vpon it,
but with much loue and con-
fidence : Nor can I reflect
vpon the seruant , the poore
miserable and sinfull seruant
vpon which it was spent, but
with much confusion. O God
what is man that thou shouldest
so putt thy hart vpon him:
but ô man what is God to
thee? And yet thy hart departs
so easily from him?

III. POINT. Consider that

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his third motiue was, not that
he loued vs first, and most, but
that he had prepared no other reward
for our loue then himselfe.
 "What then, saith he, shall
our worshipe of God haue
noe reward? Ah yes, but noe
other then the verie God
himselfe whom we worshippe.
 "Seeke nothing of him, without him, he himselfe will
suffice thee.

AFFECTION and RESOLVEMENT
 Ah! that hart is conuinced to
be intollerably greedie and
vnsatiable, whom God suffi-
ceth not: At least Augustins
noble hart finds all plentie,
meere want to him, which is
not his verie God: And ther-
fore he petitions for nothing
els. *Render me thy selfe: give
me thy selfe: for thee I vvorish,*

thee I seeke, thee I hope for; to
thee hath my hart said, I haue
sought thy countenance ô Lord!
And therfore, what euer my
Lord God is disposed to
bestowe on me, let him take it
all away, and let him giue me
himselfe.

THE XX. MEDITAT.

*In what manner and measure
God is to be loued.*

I. POINT.

Consider that the best,
manner of louing God,
is to loue him chastly, that is,
with puritie of intention; with
as little of our owne respects
and interest as may be, but

because he is God, that is, infinite good, or infinite goodness. Let vs loue him so that we loue no other thing besides himselfe. I, that may be made worthy of his heauenly embracements let vs discharge our selues of the care of all earthly things, and lets adheare to him alone gratis.

AFFECTION and RESOLUTION
Too little he loues thee,
Lord, who loues any thing
besids thee , yea euен with
thee, which he loues not for
thee : for alas the innocent
lambe who was slaughtered
for vs , is worthy to receave
glorie, and honor, and benc-
diction : nor that, in respect
of his good gifts onely , but
euen because in himselfe ,

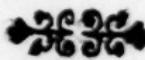
is infinitely wise , infinitely powerfull , infinitely beautifull , infinitely good , contayning in him selfe , in a most eminent manner ; all the respects of good by which a reasonable man can be drawen to loue . Let vs loue him therefore , let vs loue him euuen for his selfe sake , and for no other reason , as farre as we are able .

II. POINT. Consider that the best measure of louing God , is , to imitate his loue to vs , and loue him without measure : for sith the obiect of our loue is infinite , should not our loue also , if it were possible , be infinite ? *Thou art immense , ô Lord , and without measure ought thou to be loued and praysed by those whom*

*thou hast redeemed vs with thy
owne precious blood.*

AFFECTION and RESOLV.

Come lets loue him, lets loue
him, he deserues all loue, yea
more then all ; for he hath
loued vs to make vs , he hath
loued vs being made : he hath
loued vs first and most : he
loued vs so farre as to giue his
son, and to be readie to giue
himselfe , if we loue againe.
Ah ! let vs blush and be asha-
med, if after all this , we find
our selues slowe to loue.



MEDITATIONS
FOR SEAVEN
DAYES.

TO BE VSED BY THE
Canoneſſes Regulars of
the Order of Sainte Au-
gustine, in the Monasterie
of SION.

Established at Paris. A. 1634.

As well before their clothings and
Professions or otherwise.

*I will leade her into the vilderneſſe:
and I will ſpeake to her harte.*

Oſee 2.



AT PARIS,
By GABRIEL TARGA,

M. DC. LXV.

СКОИ ГАДЫ
ВОЗВАЖЕН
ДАУА.

СКОИ ГАДЫ СВЯЩЕНЫ
Во звание Гады
Святые Огни от огней небес
Благодати Медицинского
Гада.

СКОИ ГАДЫ СВЯЩЕНЫ
Во звание Гады
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СКОИ ГАДЫ

СВЯЩЕНЫ

СКОИ ГАДЫ



THE FIRST
MEDITATION
FOR THE FIRST
DAY.

The preparatorie prayer shall be
the *Hymne Veni Creator*. with the
prayer *Deus qui corda*.

THE FIRST POINTE.

*of Gods Benefits to man in his
Creation.*

CONSIDER that God
who is infinitely gre-
at, and infinitely
and eternally happy
in himselfe, seeinge things

which are not , as thinges that
are , out of his meere Good-
nesse , without any neede of
vs , beinge neither preuented
by any merits of ours , nor
prouoked by hopes of return-
nes , raysed vs out of nothinge
to his owne likenesse ; presen-
ted vs with the whole world ;
made vs absolute Lords ouer
it , and ouer all the great va-
rietic of thinges comprised in
it , for our vse . Finally he en-
dowed vs with a reasonable
soule ; capable of himselfe ,
to enjoy him for euer .

AFFECTION. Where were
wee , where were wee (soe
longe , or soe longe agoe) my
soule ? where were wee , and
all that wee glory in , while
wee yet were not ? Ah while
wee slept in our nothinge , he

who watches ouer Israël slept
not. But loued vs vwith a per-
petuall loue. he made a world
for vs ; not vs for the world:
he made vs Lords ouer it, not
slaues to it. He gaue vs all
thinges to vse , not to inioy:
to solace our pilgrimage, nor
to stay vs from our contry.
Heauen, my soule, is our con-
try : the Kinge of Heauen
our possession, which we are
made to inioy. Be it farre
from vs to loue the benefits,
more then the bountiful be-
nefactor: or to glory in our
selues ; or any thinge ; while
we and they are Equally his
free gifts :

THE SECONDE PONTE.

Of mans regeneration.

Consider that though the benefit of creation be great, yet that of regeneration farre exceeds it , whereby we are borne to a new and better life; life euerlastinge. By that we were made , and called men : by this, wee were made, and called by Christ his owne name, Christians , or men of Christ. By that , he gaue vs power to liue and raigne ouer all the creatures : by this, to be little lesse then the Angels , yea to be like to our creator in iustice , and sanctity. We were borne dead, but by pure grace , we were reui-

ued in baptisme, made domestikes of his house the Catholike Church, strengthened by confirmation, fedd and fatned by his holy word, and euen his owne pretious body and bloud. Wherby wee are not onely called his seruants, but are indeede his freinds, nor his freinds onely, but his sonns, nor his sonns alone but his spouses.

AFFECTION. If all, my soule, that we are, be due to God for our creation, by which we are all, that wee either are, or haue in the order of nature, what will be due for our better beeinge by our regeneration, which makes vs citizens of the Saintes, and Gods owne domestikes, his friends his sonns,

his spouses? O what hart is
able to conceaue the hight
of the dignity, to be made,
by grace, of sonns of the
earth, the sonns of God: of
disloyall subiects, the spouses
of Christ? and yet, my soule,
such wee are which was not
granted to all; such wee are
by his free goodnesse, and
mercy. If therefore, all that
wee haue in the order of na-
ture, or grace, we had ab-
solutly, from his free gift,
let all be employed, and
hartily referred, to his ho-
nour.

THE

THE II. MEDITATION FOR THE SAME DAY.

*of the obligations vvhich vve
contract in Baptisme.*

THE FIRST POINTE.

Consider that as the benefit of regeneration in Baptisme is a benefit of preference , and of singula^r excellencie, since of slaues of the Diuell, it renders vs chil-deren of God , and reintitles vs to our right in the Kingdo-me of Heauen : so it bringes with it greate obligations to which we are all indispensably subiect. We solemnly pro-mised therin , in the face of the Church. First to renounce

the diuell and all his pomps,
wiles, and allurementes (wher-
by he endeuours incessantly
to worke our eternall ruine.)
That is, to detest and flye the
concupiscence of the flesh;
the cōcupiscence of the eyes;
and pride of life which are the
Diuell's baites , wher- in he
in-snarest the whole world , and
inflaues it to his accursed do-
minion.

These renounciations ,
my soule , are the promises
we solemnly made in our
Baptisme. These are the chris-
tian duties to which we are all
absolutly oblidged; be we re-
ligious persons, or be we secu-
lar : according to these we
shall be iudged at the last day.
It highly behoues vs then , to
run ouer our life past in the

bitternesse of our harts, and obserue whether our holy professions haue bene seconded by answerable practises: and whether due performances followed our solemne promises. Haue we indeede , my soule, renounced the Diuell and all his pomps? Or rather, haue we not left Christ, and followed his wicked allurements ? Vpon what follies haue we not feasted our eyes? To what hight hath not our thoughtes aspired ? Of what impurities, and disloyalties, haue not our hartes, at least, bene brimme full. *Obserue and lament our miseries.*

THE II. PONTE.
*Of the seconde obligation vvhich
we contracte in Baptisme.*

Consider that the seconde obligation which we cōtracte in Baptisme, is, to be listed among the soldiers of Iesus Christ, to fight vnder the banner of the Crosse, and openly to professe his lawe. That Sweete lawe of loue which conteynes all Christian dutie: the loue of God incomparably aboue all other thinges, as being infinitely louelie, and comprisinge in himselfe all the motiues and obligations of loue: and the loue of our neighbour as our selues; that is, in order to God, in God, and for God. All the loue we can afford to the rest of the

creatures, is but onely for solaces to our necessities and pouerties : as prouisions for the way of our pilgrimage : to be vsed, not to be injoyed, not to haue our hates fixed vpon, which are wholie due to God and our neighbour.

AFFECTION and RESOL.

Ah, my soule, had we bene to haue made choyce of what lawe we our selues had most desired (not to haue receiued it from the hand of our almighty maker, who had full power to impose what lawe he pleased vpon the workes of his hands) what other lawe would we haue wished, but that which we haue? A lawe by which we are not permitted onely, but euuen comman-
ded, to loue our Kinge, the

Kinge of Kinges the Kinge
of glorie. What more hono-
rable? To loue him wholy,
from whose loue and bountie
we haue all that we haue.
What more reasonable? To
loue him from whose libera-
litie we expect all that we yet
want; the possession of his
heauenly Kingdome; the
injoyment of himselfe for all
eternitie. What more profit-
able? And as to the other parte
of the lawe, what poore liues
should we not leade; nay what
deathes, and Hells should we
not suffer, did we in lieu of
loue to our neighbour, afford
him onely neglect, scorne, and
hatred. Let me loue thee
then, & my deare Lord, and
my neighbour in thee, and
for thee, for euer.

THE FIRST MEDITAT. FOR THE SECONDE DAY.

*Of the third obligation contract-
ted in Baptisme.*

THE FIRST POINTE.

Consider that the third obligation that we contracted in Baptisme , was, that we are bound to liue the life of Christ : according to that of S.Paule: *I liue , not now I, but Iesus Christ liues in me:* for vve are buried together vwith him by Baptisme : and ought also to ryse with him, and walke after him , in newnesse of life : because he left vs an example, and his will is, that we should followe his

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foostepps : that is that we
should walke in the lowlie
pathes of humilitie, pouertie,
and abiection , as he did from
his verie first steppe into this
world in labours , hunger and
thirst from his youth : in suf-
fering reproches , contume-
lies, and outragious contēpts,
all his life longe : in being
abandonned at his death by
his Apostles , and euен by his
heauenly Father : *my God, my
God, vvhyl hast thou forsaken
me?*

AFFECTION and RESOL.
The life of Christ , my soule,
is our paterne ; the imitation
of it , is our obligation ; and
the liuely expression of it is
our perfection. Let vs seeke
noe other , nor other way,
then by humbly following his.

footestepps. To that he calls,
 vs : *learne of me vvhō am mylde
 and humble in harte*: not to high
 speculations , with are more
 apt to fill vs with *vānitie* ;
 then feede vs with *solide
 foode*. Caluarie was left vs for
 the imitation of his vertues,
 Thabor onely to admire his
 Maiestie : He is our *Alpha*,
 and *Omega* our begining and
 our end. Let all our applica-
 tions be to him , and our de-
 pendences of him. Let all our
 conuersations be with him ;
 our desires followe him ; our
 discourses of him ; our con-
 tinuall cryes to him . O my
 dearest Lord and sauour ,
 thou , my loue ; thou , my life .
 Let this couenant be made
 betwixt vs . Let me wholy
 dye to my selfe , that thou

alone mayst liue in me : Let my passions be wholy silenced ; that thou alone mayst be heard in me. Let all my sollicitous cares , which are fruitlesse without thee,wholy cease , that thou onely mayst worke in me.

THE II. POINTE.

Consider that notwithstanding all those former benefits, and obligatiōs contracted therby , we haue bene so vngratfull , and negle&tfull of our owne good , as little to mynde them. Nay like true Prodigalls we haue dissipated and spent , all those gracious, and Godlike talents, and forgetting our promises and obligations,we haue returned backe into the slauerie of the

Diuell. And here it was indee-
de that our good God magni-
fied his mercyes towards vs.
We run from him into a fo-
raigne land, and he leaues the
ninetie nine to seeke vs. Wee
strike at him by sinne , and
euен crucify him againe, and
he supportes vs with patience.
We steppe downe to hell,
and he brings vs backe. He
frequently knockes at our
harts, by his holy word prea-
ched to our eares; by his in-
ternall voyce inculcated to
our hartes; by wholsome tri-
bulations multiplyed vpon
vs, and breakes through our
deafness. And hauinge him-
selfe wrought all this in vs,
he crownes his owne mercyes
by takeinge vs againe into his
familiaritie ? and he, and all

his courte reioyceth at our conuersion.

AFFECTION and RESOR.

O thou God of mercy ! to what a length hast thou extended thy patience with me ? It was I, that ran from thee into a Land of disproportion I, that forsooke thee , the fountaine of liueinge water , and made to my selfe cisternes, broken cisterns which could hold noe water . I, that turned the vse of thyne owne giftes to abuse , by loueinge them more then thy selfe (in such or such an occasion) I that stopt downe into Hell (at such or such a time; soe, or soe often) and thou the while ceasedst not to redouble thy cryes : Why wilst thou perish ô thou house of Israëll ; Why doſt thou

lone vanity , and seeke a lye ?
 loose thy chaynes from thy necke :
 ô thou captiue daughter of Sion .
 At least after all thy disloyal-
 ties , call mee but Father . Ah ,
 my soule , be noe longer deafe
 to all these gracious inuita-
 tions : but run , though alas
 but too late , to that Father of
 mercyes , and say , with a con-
 trite and humbled hart : Fa-
 ther I haue offended against
 heauen , & against thee , & I am
 noe longer worthy to be called
 thy Sonne : deale with mee
 onely as with one of the hy-
 welings of thy house .



THE II. MEDITATION
FOR THE SECONDE DAY.

The greenousnesse of sinne.

THE FIRST POINTE.

C onsider what sinne is, and your holy father S. Augustinewill teacheyou that it is noe substance at all, but a miserable and accursed *nothing*. Yet such a nothinge it is, that man becomes nothing therby (*nihil sunt homines cum peccant*) yea worse then nothing , since it is the verie death of the soule (*peccatum mors est animæ.*) Or takeit from him with the whole Catholike Church, in more ample and expressiue termes. *Sinne is a vvvorda thought,*

a deede against the eternall lawe,
or prime reason, which is God
himselfe. What doe we then,
when we sinne , but speake,
thinke or doe , against Gods
eternall Lawe , or God him-
selfe?

AFFECTION and RESOL.

Ah my soule , my soule , it is
too hard for thee to kicke a-
gainst the pricke ; which by
how much more we assault it,
by so much more we are woun-
ded by it. It is against God
himselfe that sinne ryseth vp;
against that great , dreadfull
all-mightie, reuengfull God,
whom were it in its power , it
would destroye : since the sin-
ner , as such , would neither
haue God wise to know , nor
just and powerfull to punish
his iniquitie. Alas , what ad-

uantage can wormes, and pimires expect by wrasling with Elephants? Our strength is like to a spiders webbe; how dare we then strugle with omnipotencie whose will none resistes? In wrasling we shall onely meeete with our owne ruine. *In disputing never find repose, nor be able to answere one for a thousand.* for to conclude with S.Paule, ô man vvhō art thou that doſt anſw̄er God?

THE II. P O I N T E .

Of the lamentable effects of sinne.

Consider what grieuous damages the poore soule receiuēs by mortall Sinne. It depriues of grace & banisheth the holy ghost out of the hart

which it did inhabite. It breakes the league of freindshippe which was betwixt God & vs, & leaues vs his enemyes, and slaues of the Diuell, his & our worst enemie : It robbes vs of the right we had to possesse God for euer, leauinge only Hell for our inheritance. It wounds, makes hideous, & euен Kills that otherwise immortall soule of ours : in a word, it makes vs crucify Iesus Christ againe, & in effect tread the sacred bloud of Iesus vnder our feete.

AFFECTION & RESOLVR.
Oh accursed fruites of Sinne! O faith God himselfe by the mouth of Ieremic, Know & see how euill & bitter a thinge it is for thee to haue left the Lord thy God. Ah my soule,

these are not dreames imaginations, or rhetoricall amplifications, but cuen Christian truthes which none dare deny, how doe we then dare to dally with danger, to seeke occasions, to drinke downe sinne like water? If therefore the world, the flesh, or the Diuell tell of I Know not what delightes, let vs haue this generouse replye still before our eyes, but they are too dearely bought, with the losse of the holy ghost and all his giftes, Gods freindshippe, and his eternall inheritance, & become the obiecte of his hate. This moment of false libertie is not worth beinge aslaue to the Diuell for euer. This honnor lookes fawningly vpon mee : but it were

madnesse to purchase it with eternall disgrace. This gold glitters agreeably , yet it is not worth the hauing : since it will serue onely to buy Hell.

THE FIRST MEDITAT.

FOR THE THIRD DAY.

Sinne is detestable to God.

THE FIRST POINTE.

Consider in what horror and detestation wee should haue it, since wisdome it selfe doth soe abhorre & detest it. The Almighty eternall God , whose goodnesse cannot be questioned without impiety ; nor his iustice be impeached without blasphemy ; nor his mercy be exacted

without presumption: he beinge indeede, not soe much good as cuen essentially goodnesse it selfe, nor soe much iust as iustice it selfe, nor soe much mercifull as mercy it selfe; for one sinne of pride throwes downe the third parte of the Angells into hell, irrecouerably, without any further hope of mercy.

AFFECTION & RESOLVT.
 If, my soule, this be not lesse a truth, which all the Christian world willingly imbraces, then the former; how comes it to passe that mans follie dare be soe damnably aduenturous as to fall in loue with Sinne, which wisdome soe highly detests? How, how, I say, dare we liue in league with it, & be willinge to

meete with it at euery turne?
If it haue made Angells Di-
uellis, what priuiledge haue
men not to dreade the like
effects? not for one or a few,
but euен for thousands of
sinnes; (euery man makeinge
reflection in himselfe of the
multitude of his sinnes)
downe then, my soule, downe;
place thy mouth in the dust,
and whilst thou canst not pe-
netrate the rigour of Gods
justice to the Angells, turne
thy selfe more earnestly to
admire his incōparable mer-
cy to thee , humbly confes-
singe, that otherwise Hell had
beene longe since thy habita-
tion: makeinge a firme resolu-
tion to singe his mercyes eter-
nally.

THE II. POINT.

*Adam by sinne turned out of
Paradise.*

Consider how the same god who is equally goodness, mercy and iustice , for one acte of disobedience, throwes Adam out of the happy state wherin he had placed him, and subiects him and all his posteritie , to multitudes of miseries of body and mynde (such as we all daylie experiance) to heate, cold, calamities, innumerable sorts of sicknesses, and euen to death it selfe; and that too, not onely to the deare of his body, but euen to a second death, the death of the soule: so that there was not any saluation left for all the sonns of men,

at any lesse rate then the
death and bloud, of a God-
man Iesus-Christ.

AFFECTION and RESOL.
O my soule, if this truth be
taught vs by faith; if we feele
it by a sadd and vniuersall ex-
perience; if it be made ma-
nifest to vs by the death of a
God: let it printe in our har-
tes, an absolute horrour, and
detestation of sinne, which is
so horrible, and detestable in
the sight of God; and which
his iustice punishes so rigou-
rouslie. And let vs noe lesse
adore that sterne iustice of
his, then extolle, and dearly
imbrace his mylde mercy;
who to expiate the sinne of
an vngracious disloyall ser-
vant, sacryficeth the bloud of
a dearely beloued, and deare-

ly louing, and wholy ob-
dient, and onely child. Be
that Iustice alwayes admired,
and dreaded; and be that
mercy magnified, and loued,
by men.

THE II. MEDITATION FOR THE THIRD DAY.

Sinne putt a God to death.

THE FIRST POINTE.

Consider that our sweete
Sauiuours paines (the dea-
re price of our redemptiō) are
vniuersall; noe parte of his
body passeth without its parti-
cular punishment. His head is
tormented with pullinge of
the haire, with blowes with
thornes; His face with foule
spittings

spittings & boxes. His tongue
with thirst veneger & gale.
His torne shoulders with the
heauie loade of the Crosse.
His armes with rude extentiōs
& rackinge. His hāds & feete
with cruell nayles. His whole
body all ouer with stripes. His
Sinewes with conuulsions. His
arteries and veynes with wi-
therednesse. His vitall partes
with an incredible effusion of
his pretious bloud : soe that
what the prophet foretolde
was fully verified : from the
sole of his foote , to the
crownē of his head, there was
noe soundnesse. See then
whether there be any sorrow
like his sorrowe.

AFFECTION. Alas? it is but
too evident, my dearest Lord,
thy sorowes passe all our sa-

rowes & yet my soule , it is
maiestie that is thus smitten:
it's innocencie which thus suf-
fers. It's indeede the God of
Gods, whose immensitie can-
not be comprehended;whose
perfections & excellencies
cannot be numbred ; whose
goodnesse is boundlesse ,
whose mercyes cannot be
matched. Alas my deformed,
hidden , crucifyed Lord :
whither hath mercy , good-
nesse , loue to miserable man
ledd thee ? was it thought
fittinge to this goodness,
that thy wounds should be
without number , as are thy
perfectiōs,& mercyes to man?
soe to make an absolute de-
monstration , that as there is
noe loue , soe are there noe
sorrowes like to thyne. Let me
not liue but to loue thee , &

suffer for thy sake.

THE II. P O I N T E .

Consider further that he sufferd in all his senses, by the presence of all the obiects of sorrow, He saw his choysen Apostles sleeping , while he was sweating bloud. He saw the Trayter , whom he had newly feedd with his owne bles- sed body & bloud , come in the heade of a barbarous band to apprehend him. He saw the execrable cruetie of an vn- gratefull nation, which he had alwayes oblidged and loued by preference. Finally , his eares were full of blasphem- ries scoffes and scornes : and his eyes and harte of the sor- rowes , teares , and bloud of a God dying.

AFFECTION. And yet , my

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soule, it is the very naturall sonne of God that suffers all this ? He is the splendour of his fathers glorie , and the figure of his substance. And shall we his poore sonns, taken in by adoption onely, see with drye eyes , his , full of teares and bloud ? or shall we , after this sad sight , permitt them any more to be filled with vanitie ? Shall our eares lye open to destractiōns , adulations , and found ruinours , which hurt our soules, whyle his, for our sake , are filled with contumelies , and blasphemies ? Shall we Christians pamper the rest of our senses , with sweetes and delicacies , while our Christ so hugely suffers in them all ? Ah ! be it euer farre from vs; to pay his loue

with such intolerable ingratitude!

THE III. P O I N T.

He suffers in his soule.

But if his body vniuersally and all his senses, be ingaged in the sufference, is his soule at least free? Ah noe, its sadd to death; its replenished vwith euill or sorrow, the bitter vwateres of tribulations haue broken in upon it. The horrour of death, the ingratitude of me, the scorne of Nations, Pilates iniustice, Herods mockerie: Annas and Cayphas blasphemie, the Scribes and Pharisis circumuentions, the Ministers and Soldiers cructie, the peoples preference of Barabbas and their tumultuous and

vniust Crucifige. See then vvhether there be any sorrow like to his sorrow.

AFFECTION and RESOL.
 O man of dolours, and accus-
 tomed to sufferances from
 thy youth: Were not thy sor-
 rowes, and, in them, thy loue
 to man, sufficiently expressed,
 in abandonning that inno-
 cent, chaste, and tender virgi-
 nall body of thyne, to the
 cruell persecutors wills, vn-
 lessie thou didst withall per-
 mitt the bitter flouds of tri-
 bulatiō, and deadly saddnesse,
 enter into, and take pos-
 session of thy blessed soule?
 Consider: my soule, and see
 whether their be any sorowe
 like to this sorrow, or any loue
 like to his loue who gaue vp
 his soule to such sorrowes for

thy sake ? If the horrout of death inuade thee, thy Master went before thee , & waded through to death it selfe. Proue friends vngratefull? so they were to thy Lord. Are others , of lesse worth preferred before thee ? but so was Barrabas before thy Master Christ. Remember, remember, my soule, that the seruant is not greater then his master &c.

THE IV. POINTE.

He suffers without a comforter.

Consider his body's tormented , his senses offended, his soule afflicted and oppresed. Is none left to comfort him? Noe none, *relictus est solus*, he's abandoned. left all

alone, to wrastle with all the legions of sorrowes. *Non est qui consoletur eum.* There is none left to comfort him. Was there euer so pittious a spectacle? His Apostles are fled; Peter followes a farre of and sweares he knowes him not. The dolorous mother stands neere the Crosse, indeed, but her presence affords so smale solace, that her sorrowes serue to redouble his. The Angells come not neere. His heauenly father abandons him: nay yet more (Heauens stand amayfed at it) he is euен forsaken by himselfe, while he stopps the influence of his diuinitic, that it flow not vpon his humanitic, leauing it to suffer all alone without all comfort. See then

*whether there be any sorrow
like to his sorrow!*

AFFECTION and RESOL.

O, my soule, looke vpon the face of thy Christ. Admire his his vn wearied suffering loue. Hartily acknowledge that there is noe sorrow like his sorrow. Imprint in thy harte at what a deare rate thou wast bought. Ah my soule ! it was not with gold and siluer , and such corruptible thinges : but with the sorrowes, and teares, and bloud , and death , of a God-man, our Sauiour Iesus. With sorrowes , which spredd theselues so vniuersally ouer body, senses , and soule : with teares , and bloud , so plentifullly and freely powred out: with death so ignominious, so deuoyd of all comfort , so

abandonned, that it forced
from the mouth of a most
obedient and dearest child:
*My God, my God, why hast thou
forsaken me.* Resolute firmly
then, that neither sorrowes,
nor bloodshed, nor abandon-
ments, nor death it selfe, shall
separate vs from the loue of
that dearest Lord.

THE FIRST MEDITAT. FOR THE FOVRTH DAY.

Of Deathe.

THE FIRST POINTE.

*Nothinge more certaine then
death, lesse certaine then the
tyme therof.*

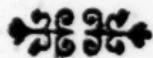
Consider, and striue to
imprint in our harts, that

which we all know , yet see me
not to know it ; that which we
all beleue, and yet as it were,
beleue it not : to witt , that
as there is nothinge soe cer-
taine as death, soe is there no-
thinge soe vncertaine as the
houre therof . Consult our
owne Knowledge vppō these
truthe s , & we Know , that
neither Salomons witt , nor
Samsons strength , nor Ab-
solons beauty were founde
proofe against it . They were,
and now are not , *morts sunt*
is certaine . Consult the
word of truth , and we shall
finde that we are bound to
beleue what we otherwise
Know . Consult our selues
againe vpon the vncertain-
tie of it ; and we finde that we
haue Knowne , many taken

away , when they and their
freinds least feared it; some by
violent, some by naturall dea-
thes , some in their child-
hoode, before they well knew
what it was to liue : some in
theire flourishinge spring ,
when vigourous youth pro-
mised them they could
not dye. Some in the decline
of their age , while death
threatned , and yet was not
feared : soe certaine it is, that
the houre of death is vncer-
taine to all; as Christ himselfe
makes it sure to faith. Watch
faith he, because you neither
know the day,nor the houre.

AFFECTION and RESOLV.
Dye then we must , my soule,
thereis nothinge soe certai-
ne ; departe we must out of
this cottage of clay ; Gods

justice hath pronounced the sentence. Remember man that thou art dust, & in-to dust thou shalt returne. But when must this sentence be put in execution? that is noe lesse vncertaine our youth may deceiue vs, as it hath done many. our manhoode or middle age, is not priuiledged : our ould age cannot last longe. What then must we doe, but with S. Augustine, quitt the vncertaine, and forth - with fixe vpon the certaine meanes, a good & penitentiall life, to preuent the danger of that which cannot otherwise be auoyded by mortall man.



THE SECONDE POINTE.

*Nothinge more certaine for the
thinge, nothinge lesse certaine,
as to the manner.*

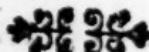
Consider that as we are most certaine that dye we must, & as vncertaine whence soe are we noe lesse ignorant, where, and how this irrevocable sentence is to be executed. Shall it be in France or in England? at Paris or in the Coutry; at home or abrodes; in our chābers, or in the Church or Garden? Shall it be by a violent, accidentall, or naturall death? Shall we be found dead in our beds, as we haue seene some, & heard of many? Or else, be wrought downe by a lōge and lingeringe disease in the presence of many?

Shall we finally haue the benefit of the Sacraments, which we now haue with soe much ease , yea want not without blame? To all this , the wifest amonge men is not able to answer. That dye we must is appointed by a reproachlesse justice; but when , but where, but how: mercy, saith S. Augustine, hath concealed, that we might expect , attend , & prouide for it , in all times, places,& occurrences.

AFFECTION and RESOL.

If certainly we must dye , my soule , & yet neither Know when, where , nor how; and if vpon that certaine vncertaine houre an eternity of blisse or woe depends , what a necessity is put vpon vs , (if we will not for moments loose

eternities) to be ready in all
tymes & places. We Know
not , my soule , we Know
not when , where , or how
death may surprise vs ; onely
this wee Know , that we haue
yet an houre left vs to rise out
of our slumber , and it is now
his present houre. Now then
without further delay , will we ,
by Gods grace dye (to that ,
that , & that , &c.) that death
findinge vs already dead , may
not be able to hurt vs , but
onely translate vs to à life
which Knowes nor feares not
death.



THE II. MEDITATION FOR THE SAME DAY.

*Nothing more dreadfull to the
obstinate sinner, then death.*

THE FIRST POINTE.

Consider that as death contaynes the greatest certaintie , and withall , the greatest vncertaintie imaginable , so it bringes alonge with it , the greatest dreade , and the greatest conforte possible . That , to the obstinate sinner ; this , to the humble penitent . The sinner vpon the approche of death , hath all the sinnes of his whole life placed before his eyes , which he still placed behinde his

backe; and would neither see them, nor sorrowe for them; which now the vile Tempter aggrauates , and makes appeare in their vttermost inominitie. And hence the sinner begins, before hand, to suffer the tormentes , which he alwayes beleeuued(tho fruitlesse ly, through his obstinacie) to be due to his crymes. And thus Knowing his guilt , and the punishment most iustly due to the same, he deeply apprehends it a thinge full of horrour to fall into the hands of a liuing God. Thence he rages, and despaires , seeing himselfe vpō the verie brinke of endlesse perdition ; and readie to be deliuered vp into thehands of his cruell Tormenteres for all eternitie.

AFFECTION AND RESOLVT.
O horrour which hath no-
thing equall to it! To appre-
hend ones selfe to be vpon
the verie brinke of eternall
perditio. O daunting dreade,
incomparably surpassing all
that ought to be dreaded!
To be within a moment of
falling into the hands of that
euer-liuing Maiestie, which is
able to throw both the body
and soule into Hell fire. What
riches , honours , pleasures ,
(were they never so opulent,
superlatiue , and prosperous,
and remayned they too till
that moment , in their full
possession , wheras indeede
they all are vanished away
like nightly dreames) were
able to conteruayle so daun-
ting and damning a disaster?

O my soule, those accursed wretches , shall then say with in themselues; repenting, and sighing(too late) for anguish of spirit. What hath pride profited vs ? Or what aduan- tage hath the vaunting of ri- ches brought vs ? Or what comfort hath the most pros- perous pleasure of our whole life now left vs. Alas , alas none at all , but contrarilie a comfortlesse , fruitlesse , end- lesse peniteri.

THE II. P O I N T E .

*Nothing more confortable to the
humble penitent.*

Consideration. But when the innocent and iust soule, or the poore humble penitent, perceiues death to creepe

Upon her, she lifts vp her lōge
deighted heade with ioy ,
because her redemption is
euen at hand. She had vsed
her best endeuours , mourn-
fully to purge her sinnes in
the bloud of the lambe who
was slaughtered for vs , and
thence she cōceiuēs an hum-
ble confidence to meete with
mercy, and to be ioyfully ad-
mitted in , to that celestiall
mariage of his. In fine , she
eyes death as the immediate
objēct of her ioy; since it alone
has power to deliuer her out
of her loathed prison of flesh;
and to deliuer her vp into the
deare hands , and diuine im-
braces of her dearest spouse
whom she loues alone.

AFFECTION and RESOLV.
Sitt downe seriously , my

soule , and count to what a
high degree of consolation it
will then amounce , to heare
those heauenly in uitations of
the heauenly spouse saying:
*come, come, my spouse thou shalt
be Crouvned.* Crowned, I say,
*vvith that crouvne of iustice
vvhich is layd vp for, and by a
iuste Judge shall be rendered,*
to them that loue his coming.
The shewers of repentaſt te-
res, are now blowen ouer: the
sharpe winter of temptations,
tribulations, vexations, and
crosses , which we willingly
endured for the loue of God,
are quite gone : *ryſe vp my
friend and come.* O what ex-
cesſe of deare delight , shall
that happie soule inioye at
that houre?

THE FIRST MEDITAT,
FOR THE FIFTH DAY.

of Judgment.

THE FIRST POINTE.

Consider that dye wee
must ; that is , this soe
much neglected soule of ours,
must be turned out of the
body , which was pampered,
caressed , & too carefully
looked to by vs , & presently
after death , Judgment (saith
the great Apostle) we must all
of vs be brought , and be
made manifest before Christs
Tribunall , that euery one
beare away accordinge to his
woorks. We haue left the
world vnwillingly while wil-

lingly the world leaues vs;
 the dearest freind that euer
 we had will not goe alonge
 with our abandoned soule,
 nor euen permitt the body
 which they loued, to ly foure
 and twentie houres in the
 Roome with them. They that
 offended with vs, will not an-
 swer for vs, but leauue vs alas, to
 answer all alone.

AFFECTION and RESOL.
 Aye me: vpon what is it that
 we fixe our hopes? is't vpon
 our selues ; bus alas these
 muddie walls fall, & the im-
 mortall inhabitant is turned
 out, Vpon the freinds that
 we haue purchased by sinne,
 or other wise : but they haue
 left vs, our body is throwne
 into the earth, & our poore
 soule is left alone to be iud-
 ged.

ged. Ah how much better were it saieth S. Augustine, to chuse him for our freind, aboue all our freinds, vvhoso vwhen all forsake vs vwill be sure to make good his trust, at the day of our death, vvhoso vwhen all departe from vs, vwill not leaue vs, but vwill defend vs, & conduct vs by a countrie vwhere vve haue yet noe acquaintance. Thou art my Iesu & noe other, be thou therefore my choyce in tyme & in eternity.

THE II. POINTS.

Consider in what a dauntinge anxiety, & dreadfull expecta-
tion the poore soule must needs be, findinge her selfe
all alone, to be sentenced by
a Judge who is all knowinge:
all things lyinge open, &

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naked before his Eyes. All powerfull , for who resists his will ? all holy , & souerainly hates Sinne. *Justice it selfe* which can neither be corrupted by bribes , nor moued by prayes. And to behold ; *this knowlledge* ; *this pouer* ; *this sanctitie* ; *this iustice* ; armed with implacable *vvroth* , and inflexable *Zeale* against the sinner!

AFFECTION and RESOL.
 Alas and woe , my soule , whither shall we run for shelter? To his *mercy*? but her tyme is past , she leaues the place to iustice. To his *sanctitie*? But our finnes are quite opposite to the holynesse of that thrice Holy. To his *Justice*? But alas our iniquitie stopps our mouthes. Shall we call vpon

the mountaines and rockes
to hide vs? But his power is a
hammer bruising the rockes
in sunder; his knowledge pe-
netrates the mountaines; and
his Zeale and furie spares none.
Such certainly, my soule, and
infinitly more dreadfull then
we can imagine it, will that
dismale day be found. How-
beit, we are yet in a tyme of
mercye, we can yet safely flye
from Christ to Christ; from
his iustice to his mercye; from
his power to his impotencie,
in his cradle &c. From the
zeale and wroth of Maiestie;
to the sweetnesse and myld-
nesse of the Lambe, who
comes to take away the sinnes
of the world. Finally we haue
yet the meanes to hide our
selues in the holes of the

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the sauing rocke, and to sau
our selues.

THE II. MEDITATION
FOR THE SAME DAY.

of Hell.

THE FIRST P O I N T E.

COnsider that as mercy
& iustice are equall in
God, or euен God himselfe;
soe, by the law of contraryes,
they will be followed with
equall effects. If God out of
his mercy then, haue posses-
sed the blessed of the collec-
tion of all good thinges,
vnder his heauenly raigne;
which is beatitude: he will
throw the accursed into the
possession of a collection of

all euill , vnder the tyranie
of the Diuell , which is dam-
nation. Let vs therefore ima-
gine all that we are able of
horroure, of hope turned vnto
dispaire ; of the loue of God,
and all we euer had deare, into
hatred , & detestation : let vs
add wormes, which neuer dye,
weepinge, wailing, gnashinge
ofteeth, brimstone, and flouds
of fire , & yet we must con-
elude, that it is not that which
the damned suffer, which will
indeede, bee that, which nei-
ther eye hath seene, nor eare
hath heard , nor hath entered
into the hart of man.

AFFECTION & RESOLVT.

Ay me my soule , into what a
vast sea of misery, disaster , &
dispaire , doth sinne cast
downe poore man ? we ima-

gine all that euer we can of
terrour , of horrour , & tor-
ment ; of imortall wormes;
fire & brimstone , & yet we
fall short. We adde the col-
le&tion of all euills, & yet we
cannot reach to it. What is
it alas? what is it , that lulles
vs asleepe , & makes vs sense-
lesse , of things soe sensible?
O that we could descend into
Hell aliue , & consider, who
amongst vs , were able to liue
in the midest of deuouringe
flames? And yet into such is
the sinner throwne by the
doome of eternall Truth: *Goe
you accursed into eternall fire.*

THE II. P O I N T E .

Consider yet more particu-
larly, that as the accursed had
misused all that God had

giuen them for his seruice, to offend him; as body, soule, & senses, soe shall they all meeete with theire feuerall tortures. The body & soule , become fewell for deuouringe flames. All the senses are replenished with obiects of horrour : the cys are full of dreedfull & gastly Ghosts : the ears of howlinges, roareings, execrable maledictions, & blasphemies: the smell of the stinkinge odours issuinge from the bodyes of the damned: the taste is glutted with what can be imagined most bitter, & abominably loathsome. Finaly, the sense of touchinge meets with nothinge but flouds of tormentinge flames.

AFFECTION & RESOLVT.
O horrour, consternation, &

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despaire? O lamentation of lamentations , & woe , woe, woe? woe to the corruptible body which waighed downe the poore soule? woe to the soule that quickened that fleshly lumpe , & gaue way to its badd inclinations. Woe to the eys & cares which lay open to vanities, & franticke madnesse , & conueyed poyson into the harte. Woe to all the rest of the sensses & members, which conspired to the seducinge of the soule, & to bringe it, & themselfues , to lye tormented in this flame.

THE II. POINT.

Consider that if the miserable state of the damned be most vnhappy by the continuall presence of the whole

collection of all euill : What
an infinite addition is made,
to it by the priuation of all
good , and that for an eterni-
tie? To be for an Eternitie, se-
parated from all the blessed,
were they neuer soe deare
vnto vs, while they liued with
vs? for an eternitie to be de-
priued of the peerelesse beau-
tie of the Queene of Heauen,
& the societie of all the Qui-
ties of Angells ! For an eterni-
tie to be exiled from the glo-
rious face of God , which is
man & Angells essential bea-
titude ; & to detest , curse , &
blaspheame it for cuer ? Neuer
to haue one moment of ease ;
consolation or rest , or euuen
the least hope of any for all
eternitie !

AFFECTION and RESOL.

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○ God of mercy, now turned
the Lord of reuenge, what
hart hath assurance ennough,
not to endure, but cuen to be-
holde this calamitous condi-
tion of the damned? ouer-
whelmed with all sortes of
torments; remoued from all
hopes, or euен desires of com-
fort: not for some millions of
millions of yeares, but for an
Eternitie! O eternitie! eternitie!
how longe thou art!
Noe number of yeares are
able to expresse thee; the
sands of the sea cannot equa-
lise thee; after all, thou still
remainest what thou art, *Eter-
nitie.* Ah my soule let vs vse a
timely preuention, & not
make our selues away to eter-
nall' torments for light &
short delightes (such or such

&c.) nor yet for the auoydinge of , such or such smale crosses, afflictions, or temporall losses. Let vs couragiouly plucke out the Eye, and cutt of the hand, which scandaliseth , & hazards our eternall losse : & conclude with holy S. Augustine : *Let me here be burnt , let me here be cutt in peeces. soe that I may not perish eternally.*

THE FIRST MEDITAT. FOR THE SIXTH DAY.

of Heauen.

THE FIRST POINTE.

COnsider what this Kingdome is , which is prepared for the Blessed and

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which they are called to pos-
sessie (*come possesse the King-
dome prepared for you*) and
this, at least, we shall finde,
that whateuer this possession
may be, it is greater then we
haue any capacitie to com-
prehend. Let vs looke vpon
all the beauties, and magnifi-
cencies that euer our eyes be-
held, and they are not it. Lets
make reflection of all that
euer we haue heard, of ho-
nours, riches, pleasures, and
all of them are not it. Let vs
by helpe of imagination, put
all together that we haue
either seene or heard; and
euen adde to them millions
of millions more, and yet we
are not arriued at it. Noe, for
S.Paule assures vs: *that neither
eye hath seene, nor eare hath*

*heard, nor hath it entred into the
mynde of man, vwhat God hath
prepared for those that loue him.*

AFFECTION and RESOL.
 O my most bountifull Lord
 and Master. Hath thy good-
 nesse made me capable of a
 Kingdome , which thy wis-
 dome hath not inabled me at
 present to comprehend ! O
 too too happie we , could we
 truly vnderstand our owne
 happiness ! But ô more then
 most vnhappy we , if we
 permitt sinne to robbe vs of
 it; or that we otherwise make
 it a way for a messe of potage;
 or the bitter Mandragores of
 mixt moments of painefull
 pleasures : for such inconsi-
 derable toyes (I meane) as
 are daylie obiects to meanest
 eyes, and fill euery care. Nay

euē for the greatest thinges
our hartes can conceiue, since
in a smale tyme they vanish
away like dreames, and leauē
nothinge in our hands. Alas!
were it not a strange miserie,
and madnesse , to make away
such inconceiuable permanēt
possessions, for such knownē
transitorie toyes?

THE II. PONTE.

What heauen is.

Consider , againe, what this
Kingdome, or possession pre-
pared for vs may be ; and we
finde it is a state of life per-
fētly accomplished with the
whole collection of all good
thinges. Not a passage , but
~~a state~~, a permanēcie, without
change, without end, without

irkesommesse. Perfectly accom-
plished : not by halues, and
peecemeales. With the vvhole
collection of all good thinges.
Not with a few, as here below,
and those, good and ill; paines
and pleasures mixt togeither,
but with the whole collection
of all good thinges : so that
what cuer we desire, shall be
present : and all that we desire
not shall be absent eternally.

AFFECTION and RESOL.
We haue Gods word for it,
my soule, and it cannot fayle
vs, that he will shew vs *all*
good; that is, all that is aduan-
tagious, gaynefull, and rich, in
steede of the transitorie riches
of this world : all that is be-
seeming, honorable, and illu-
strious ; in lieu of the vaine
and vadinge honours here be-

lowe : all that conteynes in it
 selfe any cause of ioy , and
 iubilie , and and all that is
 deare and delightfull (to witt,
 that ineffable, vmeasurabla,
 eternall waight of glorie , ac-
 cording to S. Paule) in place
 of those short, light, deluding,
 and euē painefull pleasures
 (as Salomon and S. Augustine
 experienced them) for which
 poore man looses himselfe.
 Thus , my soule , doth faith
 assure vs : let not then follie
 perswade vs the contrarie .



THE II. MEDITATION FOR THE 6. DAY.

Of Heaven againe.

THE FIRST POINTE.

Consider, the kingdome prepared for vs, is Beatitude : *come ô you blessed :* and Beatitude is noe other thinge, then to know what is best, and to injoy the same. And wheras none but God himselfe is our *summum bonum, or optimum,* our cheife good , or our best : it followes, that God himselfe, the father , sonne , and holy Ghost, is our Beatitude, or the Kingdome prepared for vs: accordinge to that : *I myselfe vwill be thy exceeding greate-*

revarde. Him we shall see
face to face, and in that sight
our vnderstanding meets with
all *truth*: him we shall see, and
in seeing him, our will meetes
with all *good*. Hence the vnderstanding hauing noe more
to seeke, and the will noe
more to loue, they fall, as it
were, into a blessed necessitie,
of truly seeing what they loue,
and louing whar they see for
all eternitie.

AFFECTION and RESOL.
Forgett not then, ô man, thy
dignitie! By Gods mercy, and
the merits of Christ, thou art
made the sonne of God,
coheire with Christ, to share
in his heauenly inheritance, to
possesse the same Kingdome
with him: that is, to knowe
the *prime truth*, and loue the

cheife good for euer and euer.
Let not then the fables ,
fictions and vaine lyes of the
world , take vp thyne vnder-
standinge made to knowe so
great and diuine a *Truth* : nor
the vaine loue of creatures
ingage thy will , made to loue
so souueraigne à *Good*. But
crye incessantly here belowe
with holy S. Augustine: *Let me*
knowv thee, ô Lord , and knowv
my selfe; and let me loue thee as
much as I desire, and as much as
I ought. Thus , my soule , may
we in some measure , while we
liue amidst our miseries , be-
gin , before hand , to possesse
our Beatitude , which consists
in *knowving* , *louing* , and
enjoying our chiefe *Good* ,
which is God himselfe .

THE II. P O I N T E.

Hovv Heauen is to be purchased.

Consider out of the Gospell, that the Kingdome of heauen suffers violence; and the violent beare it avvay. Yes, but we must learne of S. Ambrose how we are to make this violence. We are to assaultit, not with swords, with clubbe, or stone; but with myldnesse, with good workes, with chastitie. These are the armes which our faith makes vse of, in that onsett. But yet to make a righ vse therof, we must first of all, make force against our owne flesh and bloud, that so gayning dominion ouer our selues, we may employe all our abilities to force Heauen, as it were, out

of the stronge hands of the Almighty. We are not to hope , saith S. Gregorie , to come to great honours, but by great labours and paines. We must mortifie our members , and all the mutinous people of our hartes, our vnrule paf-
fions , and badd inclinations. So did all the saintes of God scale and winne his King-
dome. So did that greate Doc-
tor of the Gentiles beare it away : *I chastise my body and
bringe it into seruitude.* So did the sainte of saintes enter into his owne Kingdome. He suffered and so entred into his owne Kingdome.

AFFECTION and RESOL.
Let vs not hope , my soule,
that we who are but younger,
and adoptiue children, should

find any other safe way to
heauen, then that which the
naturall sonne of God, and
all his saintes, were to passe:
That is, through tribulations,
contumelies, and contempts.
*If we suffervvith him we shall
raigne vwith him.* Noe, noe,
the pure wheate reserued for
the heauenly granaries must
be winnowed: the gold found
worthy to haue course in that
celestiall Kingdome, must
passe through the hotest fires.
Sweete S. Augustine putteth it
at the lowest rate; that euer it
can be expected: and yet ac-
cording to him it will cost vs
noe lesse then all we are. *The
Kingdome of heauen,* saith that
excellent Sainte, *is vworth as
much as thou art: giue thy selfe
and thou shalt haue it.* Doe not

stand barganing , my soule,
and grudging at the price.
The naturall sonne of God,
purchaced it at noe lesse a
rate for himselfe, and thee.

THE FIRST MEDITAT. FOR THE 7. DAY.

*A serious reflection to be made,
as vwell of Gods gracions
gifts bestowed vpon vs: as
minaces pronounced against
vs.*

THE FIRST POINTE.

Consider (by way of a
serious reflection of all
the former Meditations) that
since God hath bene so gra-
cious to vs, and we so vngrate-
full to him , as greatly and

frequently to haue offended
his diuine Maiestie. Since he
so souuerainly hates sinne
wher-of we stand guiltie. Since
death is so vncertaine: iudge-
ment so dreadfull. Hell so
intolerable; and the ioyes of
Heauen prepared for vs , so
ineffably great ; consider, I
say , what a necessitie is put
vpon vs (if our hartes be tou-
ched , either with dreade of
vnspeakable torments , or
loue of Beatitude.) To make
a good vse of the tyme, which
by Gods mercy , we yet haue,
to redeeme tyme lost: to make
hay whyle the sunne shines:
and to treasure vp the ce-
lestiall Manna before the
sunne sett.

AFFECTION and RESOLV.
Noe my soule , we will dare
noe

noe lōger to be so audaciously
 aduenturous as to trifflc out
 pretious tyme with cold ~~cas~~
 crasses. But cuen at this verie
 moment I will stiue to con-
 clude an eternall peace with
 God. It is dreadfull to come
 too late to heare, verily verily
 I know you not, and to finde
 the dore shutt. My conuersa-
 tion therfor shall henceforth
 be in heauen, and heauenly
 thinges. I will descende into
 Hell aliue, to obserue the hor-
 ride torments of that gastly
 denne. I will expect death
 at all houres, since none
 knowes the houre indeede
 in which it may surprise me. I
 will judge my selfe without
 flatterie, that I may not be
 more rigourously judged. I
 will endeavour in earnest and

with my whole harte to hate sinne , which God so souerainely hates. And the residue of my life shall be spent, that by true and hartie penance (the onely true refuge after sinne) I may take reuenge of my selfe; according to S. Paule, for hauing offended, so gracious a Benefactour, and so dreadfull a Maistic.

THE SECONDE POINTE.

*Houu vve are to returne to God
by penance according to
S. Augustine.*

Consider that the way to returne to God by penance prescribed by S. Augustine, is: First (as to the tyme) to returne *speedily*, and without all delay : because he who pro-

mised pardon to the repen-
tant sinner; promised noe cer-
taine tyme for him to repent
in, but willed him not to delay
his conuersion. Secondly, (as
to the manner) mournfully
and with confusion. Every
one ought to lament ouer
himselfe, as ouer a deade
corps: and expresse huge
grones vpon his deade soule.
Thirdly, in qualitie of Judge:
Mounte into the Tribunall
of your owne harte, proue
your owne Judge, and exer-
cise iustice vpon your selfe.
And in the first place, take
your selfe from behind you,
where you endeououred to
hide your faults, and not to
be seene, and stand araigned
before your selfe. Let feare
torture you, till a true confes-

sion burst out from an humbled harte : and say to God,
I acknowledge myne iniquitie,
and my sinnes are continually
before myne eyes.

AFFECTION AND RESOLVNT.
 My soule, having thus speedily, mournefully, and with the iustice and rigour of an unpartiall Judge, discussed our selues, let vs, presently, humbly, and confidently hauercourse to God for the rest. We haue an vnhappie power in our selues to committ sinnes. *Thy perdition is from thy selfe, o Israel :* but our saluation is from God alone. To his mercy therfor, whiche is aboue all his workes, let vs betake our selues, saying in the bitterness of our harte : Grant mercy o Lord to that miserable

wretch , whom thou so longe
 sparedſt in his crymes. O im-
 mense pietie, take compaſſion
 vpon a confeſſing eryminall.
 O publike mercy, looke vpon
 him with the eye of pitie who
 hath proued cruell againſt his
 owne ſoule , ah. I ſhould
 apprehend my caſe, in a man-
 ner , deſparate , did I not
 bewaile it in the fight of an
 infinite goodneſſe; and con-
 ceiue my wounds incurable,
 had I not recourse to an all-
 ſouueraigne Phyſition. Let
 me perceiue the effects of thy
 myldneſſe , hauing ſo longe
 mercifully ſuspended the
 ſword of reuenge, and let the
 multitudes of my miseries, be
 drunke vp in the multitudes
 of thy draineleſſe mercyes.

THE II. MEDITATION
FOR THE SAME DAY.

*Hovv vve are to returne to God
by the example of the Pro-
digall child.*

THE FIRST POINTE.

Consider that the poore prodigall hauing consumed all his substance , and rysing (by Gods preuenting grace) out of the sleepe of sinne where he had longe layd , he said in himselfe : *hovv many hyrelings are there in my fathers house , vvhoe haue bread in abundance , vvhile I lye staruing here vwith hunger? I vwill therfor goe to my father , and say unto him , Father I haue*

offended against heauen , and
against thee : nor am I vworthy
to be called thy sonne : treat me
only as one of thy hyrelings .
This was all the rhetorickē he
vsed : to witt a true acknow-
ledgment of his owne miferie
and offences : and the plentie
which was found in his fathers
house . And so tooke a pious
resolution , with the harte of
a contrite , and humbled
child , to returne to a gracious
father , and confessē his fault ,
willing for his punishment , to
loose the title of a sonne , for
that of a poore hirelinge .

AFFECTION and RESOL.
Thus it is , my soule , that we
ought to enter into our selues ,
by comparing the honour
and plentie which we di-
joyed in our fathers house ,

where a quiete conscience,
heauenly comforts, benedic-
tions and graces doe abounde;
with the disasters, disgrace,
and abandonments which ex-
perience made vs find and
feel, when like fugitives we
wandred abroad, and were
reduced at length, to that ex-
cessc of miserie, as to feede
with swine. Thus it is that we
are to returne home againe,
by an humble confession of
our faults to God, and his Mi-
nisters : hartily acknowledg-
ing that we are noe longer
worthy of that noble Title of
domestikes of God, sonns of
God, coheires, and spouses of
Christ, but onely of poore
hirelings, which we willingly
imbrace. Thus doe my soule,
and we shall infallibly be

receiued into the open bo-
some of a tender father, whose
bowells are more prone to
mercy, then our miserable
harts readie to craue it as we
ought.

THE II. POINTE.

*Houu vve are to returne to
God, by the example of B.*

Marie Magdalene.

Consider that that mirour
of true penitents returned to
God in the best manner ima-
ginable, that is, with humilitie
and loue mixed with teares,
&c. *Vt cognovit*, saith the
Euangelist, *as soone as she
knewe that Iesus was set
downe, to table in the phar-*
sits house &c. she entred with
a pious impudence, where she

was not invited and placed
her selfe , behind him at his
feete , she began to water his
feete with teares , and wiped
them with the haires of her
heade , and kissed them &c.
She delayed not ; to witt , *the
grace of the holie Ghost knowes
noe sluggish delay.* She blushed
not : because the confusion
which she felt within , per-
suaded her , that outward
shame was not to be valued.
She spoke not , where she
knew that the language of a
contrite harte was better
heard , and her teares , the
while , more effectually spoke
her errand. So that she
wrought her wrothfull Judge ,
to turne her pious Aduocate ,
and to pronounce a fauoura-
ble sentence for her. *Thy*

sins are forgiuen thee.

AFFECTION and RESOLV.
 These indeede, my soule, are
 the blisſed diſpoſitions, which
 leade vs to a perfect recōcile-
 ment with God. But alas!
 who is ſo impertinētly proude
 as to preſume to haue them
 without his giſte who com-
 mands them, aſſuring vs by S.
 Iohn, that vwithout him, vve
 can doe nothiſe Say there-for;
 giue ô Lord, I humbly be-
 ſeech thee, what thou com-
 mandest, that I may loue thee,
 as much as I deſire, and as much
 as dutie obliges me to. Giue
 humilitie, that inseparablie
 companion of Charitie, and
 ſure Guardien of virginitie.
 Giue, finally fountaines of
 teares, that day and night I
 may bewaile my offences:

I vj

giue them , I say , because
without thee we are able to
doe nothing . Noe : for if with
B. Magdalene we come to
Christ , it is because his hea-
uenly Father drawes vs . If the
deepe inwarde sense of our
crymes make vs insensible
(with her) of all outward con-
fusion which they bringe with
them ; it is *the sorrow v which*
is accordinge to God , and from
God , that workes it in our
hartes . If we washe his feete
with teares ; it is God who
powres downe that heauenly
dewe . If we loue him , it is
because he loued vs first . And
yet , (ô ineffable goodnessse
and benignitie !) by these his
owne gifts he drawes vs to
him , and then crownes the
same by his free pardon ,

saying: thy sinns are forgiuen
thee.

A Prayer.

Grant, ô Lord, we beseech
thee, that the worke of thy
mercy may direct our hartes;
because with out thee; we are
not able to please thee, per
Christum Dominum nostrum.

Amen.

Other Prayers.

O almighty and eternall
Father, daigne, by the merits
of the life and passion of thy
onely beloued sonne, deeply
to imprinte in our hartes, true
sorrow to haue offended thee,
merely out of the motiues
of loue: for alas, if we auoyde
sinne onely out of feare of
Hell fire, we feare not to of-
fende, but to burne: nor are
we iustified therby, since *it is*

*not feare of punishment, but loue
of iustice; vvhich makes vs iust
in thy sight, ô Lord.*

Grant me also, deare Lord, a perfect detestation of sinne, and a firme resolution to auoyde it here-after (especiallly in such and such thinges which I am most subiect to, and stand most guiltie of in thy sight.) euен purely for thyne owne goodnessse sake, who art infinitely worthy of the loue of all thy creatures.

Grant me finally , a true contempt of the world, and a willing flight from it , and all its pompes and vanities (which are the diuell's weapons to destroye vs) and therby faithfully acquitt my selfe of the solemne promises made in my baptisme. Amen.

FINIS.



A SPIRITVALL EXERCISE.

before profession.

THE FIRST MEDITAT.

*The Preparitorie prayer. Veni
Creator. and Deus qui
corda &c.*

THE FIRST POINTE.

 CONSIDER that since now the yeare of your nouishippe, or tryall, is come to an end; and that by Gods speciaill grace and assistance, (to his honour and glorie, and tha

good of your soule) you haue
conceiued a generous resolu-
tion, to sett vpon the building
of the Euangelicall Towre,
you are highly concerned
maturely to examine how it is
to be done. Nor can you pro-
ceede more securely then by
taking it from the mouth of
“Prime Truth, *saying* : which
“of you mynding to build a
“tower , doth not first sett
“downe and reckon the char-
“ges that are necessaire whe-
“ther he haue to finish it, least
“that after he hath layd the
“foundation, and is not able
“to finish it , all that see it
“begin to mocke him, *saying*:
“this man began to build, and
“he could not finish it. You
ought therfor to consider the
strength of your body : the

bent of your mynde ; the motiues which brought you hither : that so you may discouer, whether your body be not in truth too infirme : your mynd too weake and waue-ring : your motiues too light, and incōfiderate; out of some disgust, rather then a disinterested choyce : out of confidence of your owne abilitie and strength rather then Gods inspirations and dependance of his grace.

AFFECTION. Let this be done, my soule , in sinceritie and truth ; with grauitie and care ; still taking your coun-sells with God, and from God. It is not a childs play you are going about but the worke of a perfect man. Your choyce is not for a day, but for life. The

consequence of it not for
earme of some fewe yeares,
but for eternitie, eternitie, my
soule. In thinges, in a manner,
indifferent, the choyce is in-
different. In such things of
smale importance, it little im-
portes whether this, or that be
done : so either of them be
done to Gods glorie, God is
pleased, and we merite. If we
should stand a waighing Dou-
bles, saith B. Sales , trading
wouldproue too troublesome,
Marrie , goes on the same,
the choyce of ones vocation:
the proposition of a matter of
great consequence : a worke
of much difficultie &c. de-
serue a serious ponderation,
that Gods will (which is our
dutie happinesse and perfec-
tion) may be discerned therin.

And let our firme resolutions
be made accordingly.

THE II. P O I N T E .

Consider with what it is that this Euangelicall Towre , or spirituall building ought to be built , and S. Augustine will teach you , that it is to be done vwith noe other treasure , then the forsaking of all , and followving of Christ , which he takes from Truth it selfe , saying : *Euery one of you that doth not renounce all that he hath can not be my Disciple.* And the same Truth expresses what he meanes by renounceing of all , in these words ; *If any man cometo me , and hateth not his Father and mother , and vwife , and children , and brethren and sisters , yea and his*

*evyne life besides, he cannot be
my Disciple.*

AFFECTION. This, my soule, is the condition of the obligation into which we are to enter, for the building of this spirituall Towre. This must be performed by vs, and even by all Christians in generall (at least in preparation of mynde) or els in vaine doe we pretend to be the Disciples, or seruants of Christ. Giue all, and gayne all. At any lesse coste, this spirituall Towre will not be finished: at any lesse rate the Euangelicall pearle will not be purchaced. Vnlesse all this be performed, saith Christ himselfe, You cannot be my Disciples: you cannot be true Religious and true followers of Christ. Un-

lesse this generous resolution
be absolutley vndertaken: let
our designe be absolutly for-
saken.' To serue God by
halues, will proue vnprosper-
rous to vs. God desires the hart
which was made by himselfe,
and for himselfe; and he will
haue it whole. The virgines
whole thoughtes, and sollici-
tudes ought to be imployed
upon the thinges which per-
nire to our Lord: that he may
be holy, both in body and in
spirit. Remember that it was
S.Paul who said it.

THE II. MEDITATION FOR THE FIRST DAY.

*of the solide and sure fundation
of this spirituall building.*

THE FIRST POINTE.

Consider what fundation
ought to be layd to sup-
porte this waightie, and most
important building; and your
holy Father will tell you
againe, that it ought to be
noe other then humilitie.
Doe you, saith he, pretende
to erecte a fabrike of a huge
highth? Thinke first of the
foundation, humilitie. And
by how much higher we in-
tend to rayse the building,
and to charge more waight

upon it, by so much deeper
we must digge the fundation.
Now, vnto what a vaste hight
is the toppe of our Euan-
gelliall Towre to reach? Cer-
tes euен into the sight of
God, that great God, that im-
mense and dreadfull Ma-
iestie! How vastly deepe then
ought our foundation to be
digged? Now his cognition shwo-

AFFECTION and RESOL.
Yes my soule: it is euен into
the sight of this dreadfull
Maiestie, that we intend that
the toppe of our Towre
should reach. That maiestie,
which the Angells prayse,
the Dominations adore, the
Powers tremble at; the Che-
ribins and Seraphins with
dreade singe to. *Holy, Holy,*
Holy, for euer. Let vs not

hazard so hugely important a
peece vpon unsound ground-
workes which will proue at
length but ruines. Nay, con-
trarily, let vs digge quite
through, this loose earth of
which we are made, *exinanit
exinanit usque ad fundamen-
tum in ea.* Let vs never leave
digging till we meeete with our
owne nothinge; till we knowe
it certainly; till we confess it
ingenuously: that is our safest
ground to build vpon. where
we may iustly hope that God
will put a hand too, and rayse
the worke; since his custome
is, to trade vpon nothings and
to worke wonders vpon it. All
my soule, may we be so truly
nothing in our dwne eyes,
that he vwho is potent, may
ooke vpon our abiectionnesse,
and

and doe great thinges in vs.

THE II. POINTE.

What this foundation (humilitie) is.

Consider what humilitie truly is, and you will receive from your holy Father, that it is a voluntarie stooping, or lowing of the mynde, out of a serious consideration of what our almighty maker is, and what we are in relation to him. Or againe, humilitie is a vertue whereby a man waxeth vile in his owne sight, by the true Knowledge he hath of his vniuerall miferie. Or els from S. Bernard: Humilitie is veritie; that is the truth of what God is, and what is man; which being well knowne and per-

dered, it is impossible but
that our hartes should bowe
downe to the verie ground,
and keepe vs there with our
mouthes in the dust wherof
we were made.

AFFECTION and RESOLV.
Now, my soule, if humilitie
be nothinge els but a stoo-
ping of the harte vpon the
knowledge we haue, of what
God is, and what we are, let
our consideration be conti-
nually fixed vpon those two
thinges, as the sure, solide,
and true ground therof;
saying with the humble S.
Francis. O my God, Who art
thou, and who am I? Who
art thou, but an immense,
inaccessible, ineffable, incom-
prehensible Maiestie? And
who am I, but a miserable,

incon siderable, contemptible
 abisse of miserie? Who art
 thou, but an infinite rich
 Master, who canst neede no-
 thinge that is myne? And who
 am I, but a poore, needie,
 beggarly seruant, who am
 constrainyd to begge breade
 at thy dore euery day? Who
 art thou, but à permanent,
 independant, eternall essence
 or being? And who am I, as
 the scriptures teach, but a
 vapor, a morning dewre, a drea-
 me, a fantome, a fading flouver,
 a pure vanitie, a blast of vvinde,
 a shadowre, in a word, a thinge,
 which neither hath any
 other thinge, more miserably
 poore, or more vainely proude
 then it selfe. Dust and ashes,
 then, why art thou proude?

**THE FIRST MEDITAT.
FOR THE SECONDE DAY.**

*Of vvhom vve ought to learne
humilitie.*

THE FIRST POINTE.

Consider of whom you
ought to learne humili-
tie, and S. Augustine will tell
you, that he feindes you not to
publicans and harlots, who
yet will be preferred before
the proude person in the
Kingdome of heauen, but
vnto the Kinge of heauen him-
selfe, who cryes out as it were
in a publick auditorie of all
mankinde: come unto me, and
learne of me. But tell me, I
beseech thee, saith he, o thou

sonne of God , what must I
 learne of thee; by coming to
 thee ? *that I am mylde , and*
humble in harte. Are then all
 the treasures of wisdome and
 knowledge which are hidd in
 thee reduced to this, that we
 must learne this of thee , as
 some great matter of impor-
 tance , *that thou art mylde and*
humble in harte ? Is it so great
 a thinge to become litle , that
 vntesse we learne it of thee ,
 who art so great , we shall
 never be able to learne it ? Yes
 truly , saith he , cuen so it is : for
 the peace and repose of the
 soule can be noe otherwise
 attained to , then by dissip-
 ating that vrulie swelling ,
 which makes a man seeme
 great in his owne eyes , while
 he appcares vnfound in thyngs
 o Lord .

AFFECTION and RESOLV.
 We are here called to Christ's
 schoole, my soule, to learne a
 a lesson which the world was
 neuer acquainted with be-
 fore. The great Rabbys of the
 Lawe looked ouer it, to finde
 the first places in the syna-
 gogue. The learned Phyloso-
 phers vnderstode it not, and
 thence vanished in their owne
 wisdome. The great Potenta-
 tes of the earth looked vpon
 it with scorne, and thence
*they were throvne downe
 from their seates.* But the wi-
 domē of heauen made him
 selfe the Master of it, and will
 haue vs to learne of him: not
 to create newe worlds; not to
 make visible and inuisible
 things; not to worke miracles,
 and raise the deade &c. which

we should haue iudged a
strange , since an impossible
commande , but this onely ,
short, sweete and easie lesson;
*myldnesse and humilitie of
harte.* For alas , without it ,
what would it profit vs to be
able to say , as some shall say
to God : did we not prophesie
in thy name ? did we not
cast out Diuellis ? did we not
worke many wonders ? What
would it profit vs , I say : since
we shoule donely heare with
them : *I know you not; be gone
from me, ô you workers of ini-
quicie.*

T H E III. P O I N T E D O C T R I N E
Consider that it is noe
wonder that the teaching of
humilitie, was one of his grea-
test sermons to all mankind in
earth , since , as it may seeme ,

one of his wifdomes cheife
designe in coming downe
from heauen, was to teache
the sonnes of earth that ne-
cessarie way to heauen accor-
ding to that *none ascends but*
he vwho descends. To witt he
had seene one of the brightest
of his starrs with huge multi-
tudes of his accursed crue-
rushe downe to Hell, bytheir
proude ambition of ascen-
ding: and therfor he would
teache the earth by descen-
ding to ascende about the
Heauens. They lost their
right to Heauen by aspiring
about their places, to more
then they were; and man was
to be taught to cure contra-
ries by contraries, and to re-
intitle himselfe to heauen, by
humblly staying in his place;

and by remayning what he
was, by dwelling in his poore
naked nothing; which alone
(were it anything) he might
properly tearme his ewne.

AFFECTIōN and RESOL.
If the verie brightest starrs fall
from Heauen, where pride
can gett noe safe footing;
what ought we poore wormes
to doe in earth but feare, and
keepe our selues within the
compassie of what we are? If
thoy fell to Hell by aspiring
to be like to the highest; let
our firme resolutiō and whole
strife be, to ascende to heauē,
by affecting to be equall to,
or euuen lesse then the lowest:
since Thruth hath said it, nor
can he deceiue vs: that he vvhō
exaltes himselfe shall be hum-
bled, and be that humbleth him-

*selfe shall be exalted. Nay, my
soule, since the same Truth
comes to teach vs this lesson
in his facted passion, let vs not
proue so much contrarie to
his blessed designe, and our
owne aduantage, as not to en-
deuour to learne it, with the
whole strife of our hartes.
Howbeit, sith he is as well
the teacher, as giuer of it, let
vs often say with S. Augus-
tine : *thou commandest humili-
tie, o Lord, giue vwhat thou
commandest, and commande
vwhat thou vwill.**

THE II. MEDITATION.

FOR THE 2. DAY.

THE FIRST POINTE.

Consider that hence it was, that the diuine wisdome, or Word of God, which was in the begining with God; nay, was God (and therfor could thinke it noe healeth to be coequall, coeter-
nall, consubstantiall with God the Father) exinanited, or powred himselfe out, and became flesh, *Et Verbum caro factum est*, taking vpon him the shape of a seruant. Earth is at a losse, vpon this abismall humiliation, little kowing, as saith S. Augustine, what to say to it, or what conceipt to

K vj

make of it. Nay the heauenly powers stand amayfed , to sea the kinge of Angells, become leſſe then the Angells : yee iuft like to one of vs (in all thinges ſauē ſinne) nay one of vs indeede : *fleſh of our fleſh: bones of our bones*, poore man. Vnleſſe we ſhould yet ſay further, leſſe then man: *Nouissimus virorum*, the beaſt and laſt of men : a uerme and not a man , with the royll Prophete.

AFFECTION & RESOLV.

Ah my poore ſoule ; if the gracious invitatiōns , and mylde leſſons of Wiſdome cannot preuayle to plucke downe our proude harte ; let at leaſt the abifmall example of our humanified God , the eternall Word made fleſh

put before our eyes, dissipate, and cure that pernicious tumour. It is thy verie God that lyes humbled at thy feete my soule ; it is diuinitie it selfe which lyes, as it were, infirme before thee , that so thy swelling being worne downe, thou mightst deiect thy selfe , and caste thy selfe prostrate vpon that great God, *Dens Deorum*, now, for thy example, become the last and least of men.

THE II. POINTS.

Consider that if this heauenly designe, and resolution be truly admirable; farre, farre aboue the reach of men and Angells , and the execution of it, ineffably gracious, and euē rauishinge / as speaking more sweetnesse, and heauely

delightes to humane hartes,
then they are any way capable
to comprehend; so that they
doe not so much intice, as in-
force the said hartes to hu-
militie, if there be any sense
of man left in man) so the ad-
mirable circumstances which
accompaignie it, doe power-
fully preach the same lessons
to the eyes of the world. If
then it hath pleased him, to
build himselfe a cottage of
the same claye wherof he
made vs; he will also haue all
the rest futed to it. This most
humble, Loue, metamorfised
kinge, will haue an humble
mother Queene, *a poore hand-
mayde of our Lord,* An humble
putatiue father, *Ioseph a car-
penter.* An humble Pallace, *a
poore Rocke or caue.* An hum-

ble chaire of state, a manger,
Humble attendants, an oxel
and an Asse, vwith a fewe sillie
shephardes: and after that, all
his life longe, poore, rude,
simple fishermen.

AFFECTION and RESOL.

What, my soule, will be euer
able to decrye pride, if this
doe not? And what will be
able to imprinte humilitie
deepe in the verie bottomes
of our hartes, if this proue not
effectuall? His poore, abiect,
and despicable condition, in
the verie first steppe he made
into this world began to pu-
blish it: His lowlie, obscure,
and hidden life, all the tyme
of his infancie, declared it: in
his riper yeares he continually
preached it: the course of his
whole life, confirmed it: and

at his death, he signed it with
 his pretious, bloude, humbling
 himselfe to death, and the death
 of the croffe, the most infamous
 of all deathes. O my soule,
 let vs then, being forced by
 all these pressing, and euē
 oppressing arguments, either
 humble our selues to the
 ground in all occasions of
 humiliations; or at least, con-
 fesse to our confusione, that
 we are the most vnworthy,
 and vnsutable seruants, to a
 diuine Master, who was in
 all thinges so incomparably
 humble.

**THE I. MEDITATION
FOR THE THIRD DAY.**

*of the Benefit of a religious
vocation.*

THE FIRST POINTE.

Consider that it seemed
not enough to that
Kinge of glorie, First to haue
made you a reasonable crea-
ture, after his owne likenesse,
and all the other creatures
for your vse. 2. to haue
regenerated you to a new and
better life by the holy Sacra-
ment of Baptisme. 3. to haue
giuen you the knowledge of
the Catholike faith, hauing
culled you out of multitudes
that daylie perish : but his

gracious beneuolence went yet further on with you, and by this holie vocation to Religion, called you to be his peculiar friend and seruant and Fauourite , to haue a more neere and deare conuersation with him, and to make it your busynesse in earth, to singe his prayses, and mercyes , as the Blessed shall doe for euer and euer in Heauen.

AFFECTION and RESOL
O the infinite goodnessse of my deare Lord who goes still on, in my behalfe , heaping benefit vpon benefit, and fauours vpon fauours ; yea fauours of singular preference, tender loue, and greatest assurance ; towards the attayning of Beatitude , that can be mette with vpon this perilous

sea. Fauours not granted to all, nay scarce to a few, among multitudes who daylie suffer shipwracke ; while thy free grace , deare God , not my merits , hath guided my doubtfull nauigation to a safe harbour. Where (witnesse S.Bernard who experienced the same) one liues more purely , falls more rarely , riseth more quicklie , walkes more cautiously , receiuers graces more frequently , reposeth more securely , dyes more confidently , and is rewarded more abundantly .

THE II. P O I N T E .

That this vocation leads to a certaine state.

Consider that Gods good-

nesse, by meanes of this holi
vocation, leades you not to a
certayne indifference of ser
uing him, or not seruynge him,
at your owne pleasure and
election; but he bringes you
therby to a settled and perma
nent state, wherin your body
is tyed to stabilitie in a certai
ne place; and all your actions
are marked out, and limited
by Rule and constitutions,
and all these confirmed by
the three essentiall vowes of
Religion, Pouertie, chauftie
and obedience, according to St.
Augustins Rule. Which vowes
are noe other things then
sacred and soleyme promises
freely, deliberatly, and with
out constrainte, made to
God in the face of the holy
Church, of thinges which are

better, as S. Thomas of Aquine teacheth.

AFFECTI^N and RESOL.

This, my soule, was Gods singular goodnessse to vs , to winne our hartes by our owne free choyce, to renounce that dangerous libertie , which might happily haue proued our ruine, to imbrace the true libertie of the children of God , which is never so free, or euuen truly free indeede, but vnder the seruitude of that most pious Kinge of glorie, according to that of S. Augustine ; *Libertie is never greater then vnder a pious Kinge*, whom to serue , is indeede to raighe : and *happie is that blessed necessitie vvhich compells vs to the better*. Our false libertie then is turned

into a necessitie , but it is to
be truly free: to haue nothing
common with the world : not
to be tortured with the
greedie desire of vaine toyes:
to haue noe commerce with
wickednesse : to passe our
tyme in innocencie. Our for-
tunes are noe more ours: noe,
but they are gaynfully spent
vpon the purchace of the ri-
ches of Heauen. The dispo-
sition of our body is not in
our owne hands: true, but it is
to imitate the Angells. The
goods of our mynd, our verie
will is at anothers dispose.
Yes, but it is, that by wanting
it for a tyme , we may inioy it
for an eternitic.

**THE II. MEDITATION
FOR THE THIRD DAY.**

of the vovre of pouertie.

THE FIRST Pointe.

Consider that if humili-
tie be the basis and fun-
dation, which secures all that
is built vpon it, pouertie must
be at the charges to rayse the
walls. But with what treasure
will pouertie performe this
worke? Marrie with noe
other, as S. Augustine hath
told vs, but with relinquish-
ing of all we either haue or
can hope for. So is the toppe
and perfection of our spiri-
tuall building to be attained
to; as wisdome it selfe assures

vs, saying : if thou wilt be perfect , goe and sell all that thou hast , and giue it to the poore , and take vp thy crosse and come and follow me .

AFFECTION & RESOLVT.

O glorious and rich pouertie , which alone art able to vndertake and accomplish so great a worke . The riches of a kingdome are scarcely sufficient to finish one princely louure : and yet the pouertie of one poore free giuing charte , is able to rayse a stately towre reaching into the sight of God , and to possesse it selfe of his kingdome ! O gaynfull commerce ! O diuinely-rich trading ! Ingenious pouertie is able to imploy her sinale talent , to an hundred-fold aduantage v and to the

the sure possessiō of life euer-lasting. He sayes it, whom we dare not misbelieve : *every one that hath left house, or landes for my names sake, shall receive an hundred fold, and shall possesse life euerlasting.*

THE II. POINT.

*That Euangelicall pouertie
ought to be learnt of Christ.*

Consider that though divers Phylosophers both pray-
sed, and in some sort practised
pouertie, as not reputing him
worthy of God who did not
contemne riches : yea and
some among them qualified
it *leta paupertas*, ioyfull po-
uertie. Yet hardly should we
either haue tasted the ioy of
it, or haue put our selues to

L

the practise therof, had we not
had a better Master to haue
proposed it to vs by way of
counsell ; preached it to vs
with a blissing vpon it ; and
practised it in his owne sacred
person all his life longe ; who
being rich became poore to
inrich vs by his owne pouer-
tie. He was poore in his nati-
uitie ; being borne in a poore
caue or stable ; wrapped vp in
poore clothes, layd on a poore
locke of hay , lodged in a
poore manger , accompa-
gned with a poore oxe and
asse. All the course of his life
was spent in pouertie and
want : neuer hauing any
possession , noe not so much
as a place to shrude his heade,
and at his death he was stript
naked vpon the crosse.

AFFECTION and RESOLVT.
 And yet, was he not eternall
 prouidence, and foresawe all
 this? Was he not eternall wi-
 dome, and so could haue pre-
 vented it all? Was he not
 the riches of heauen, and our
 God, who could stand in
 want of nothing that is ours?
 Conclude then my soule,
 with much ioy and consola-
 tion: either are we making a
 good choyce of this poore
 life we intende to leade; or
 els the wisdome of heauen
 may seeme to haue mist in his
 choyce; But wisdome could
 not deceiue, nor be deceiued:
 rejoyce then, my soule, to
 haue made so sure, so happie,
 so Christlike a choyce. And
 let vs never cease to vse our
 vitermost endeouours, to imi-

tate his extreme pouertie in
his nativitie, in his life, and at
his death.

THE FIRST MEDITAT. FOR THE 4. DAY.

*To what this vowe of pouertie
doth absolutly binde vs.*

THE FIRST POINTE.

Consider that the pouer-
tie to which you oblige
your selfe, is accordinge to S.
Augustins Rule. That is, not
to mendicite, not to penurie,
or extreame want of necessa-
ties in meate drinke or clo-
thes &c. But to possesse what
you possesse in common, ac-
cording to that Apostolicall
and primitiue Christian pro-

ceeding in the fourth of the
 Actes: *All thinges were com-
 mon unto them & neither was
 there any neede among them &
 and to euerie one was denied,
 according as every one had
 neede.* From these blessed first
 fruities of Christianitie , did
 your holy father, as himselfe
 declares , take the model of
 your life. So that, as you can
 haue nothing of your owne,
 nor euuen the power to call it
 so : so on the other side , you
 haue right to your share in
 the comon distribution of the
 whole.

AFFECTION and RESOL.
 How happie are we, my soule,
 to haue fixed vpon so happie
 a proceeding ; where we are
 neither to haue nor want ri-
 ches : to witt we neither suffer

the danger of hauing them; not the incommoditie of wanting them. Happie condition, which frees vs from the perill of riches, which makes the way of heauen almost impossible: and yet subiects vs not to the incommoditie of the want of them, wherby life becomes loathsome, and necessitie compells to vnworthy and base thinges. This golden meane, was certainly the production of the holy Ghost in those boylinge primitiue hartes, whence it was deriuued downe to vs; and wherby we can joyfully pronounce with the Apostle: *vve haue nothinge, and yet vve posseſſe all thinges*, by the harmelesſe vſe which we are permitted to make of the.

THE II. P O I N T E.

*What pouertie a true Religious
ought indeede to ayme at.*

Consider that though the possessing of nothing in proper, or want of proprietie be all that you canonically promise or are bound to; yet your aymes indeede, are the contempt of riches, and of the verie desire of them. It is not gold and siluer that the Apostle tearmes the roote of all euil, but the *inordinate coveting of them*. Nor are rich persons alone subiect to danger, but those also that covet to be riche, v. oho, saith he, fall into snares, and temptations. The pouertie which our sauour preacheth with a benediction

upon it, is spirituall pouertie, or pouertie of the d'isinterrest mynde which neither has them, nor cares for them, nor seekes the commodities and pleasures they bringe with them, further then a meere necessarie liuelyhooode, as we see in our B. Sauiours example, which is our patterne indeede.

AFFECTIION and RESOL.
The actuall want of riches, my soule, and the banishing of those contentious words *myne and thyne*, is a good steppe to beatitude : since therby innumerable occasiōs of contentions and quarrells are cut off. Yet alas, that is not all that the spouses of Christ should ayme at who in their pouertie ought to

expresse the pouertie of Christ, who neither had them, nor desired them, nor the commodities and delights which accompanie them. It profits vs not at all, saith S. Cesarius, to abandonne riches outwardly, vnlesse we roote out withall the inward desire of them, which sticke close to our hartes. It is not too much, my soule, for poore naked man, to follow poore and naked Christ.

**THE II. MEDITATION
FOR THE 4. DAY.**

of the vovre of chastitie.

Consider, that if humilitie hath placed us

foundation, and pouertie
 raysed the walls, chasteitie
 woud be at the cost to adorne
 it within: for it is indeede
 Virginitie that is the begining
 of spirituall beautie and or-
 nament. *All the beautie and
 glorie of the Kings daughter is
 vwithin.* Yea saith S.Bernarde,
 virginitie is the best, and most
 wishedfull furniture, and such
 as might euен proue a kind
 of enuie to the Angells
 themselues, which though
 otherwise Virgines too; yet
 are they not virgines ini-
 roned with flesh and bloud:
 whereas to liue in flesh and
 not according to flesh, is not
 an earthly, but a heauenly
 life, saith S.Hierome.

*AFFECTION and RESOLV.
 With what other ornament,*

my soule, then virginall puritie, was that royll Hall, or earthly Paradice, to be adorned, which was to receiue the puritie of heauen, which came downe to espouse mans nature? If virginall puritie then was to giue intertayncement to the sonne of God in earth, noe wonder, that puritie too must adorne the spirituall building which we are raysing vp into the sight of God in heauen. Let vs not fayl, my soule, to put an inestimable price vpon this angelicall vertue, which heauen so highly values. It being indeede the iuery Throne which the heauenly salomon built for himselfe. And let vs neuer esteeme it safe but onely vpō its sure foundation humilitie.

THE SECONDE POINTE.

*That by the vovve of chastitie
you are truly maried to God.*

Consider to what a highth
of dignitic you are admitted
by this heauenly vowe: certes
to noe lesse then an absolute
mariage with God. So were
we taught by Tertullian 14.
hundred yeares agoe; spea-
king to a virginc: *thou art
maried to Christ: to him didst
thou deliner up thy body: to him
shon didst betrouwth thy maturi-
tie. Walke on then, according to
thy spouse his vwill and pleasure.*
Whence the Church of God
till this day, appoints these
words to be said at your re-
ceiuing of the veyle: *receive
this sacred veyle, wherby you*

may be known unto haue contemned the world; and to haue subiected or espoused your selfe for euer to Christ the spouse of virgines.

AFFECTION and RESOL.

O admirable dignitie of the Virgine, where the humble handmayde is rayfed to the honour of a Bride to Christ himselfe, the Bridegrome ! whom when she loues, she's chaste : whom when she touches, she's pure: whom when she takes in mariage, she is a virgine ! O supercelestiall mariage ! from whence fidelitie, and fertilitie are expected, as well as in other mariages: because such as breake the first faith, *haue damnation*, saith the Apostle. Yea, the happie state of vir-

gines, assures S. Augustine, is more fruitfull and fertile; not by hauing great bellies, but great myndes: not by hauing breasts full of mylke, but hartes full of candour: and in lieu of binging forth earth out of their bowells, by bringing forth heauen by their prayers. Hence issues a noble progenie; puritie, iustice, patience, myldnesse, charitie attended by all her noble traine of vertues; the holy virgins heauenly issue.

O! enigiv n si eis , eys
mof! opeham! Hsillocoioqul
-amot han , chilobit conidw
nti en hys , hys qocinot
doin gloscoqul , mof!
-amot han , daili fidi opeham! is
oblogA odi daili , wotamah
-amot han , daili opeham!

To the reader. How
to beginning
THE FIRST MEDITAT.
FOR THE 3. DAY.

Of the vowe of obedience.

THE FIRST POINTE.

Consider that notwithstanding in humilitie, the ground worke, is sure: that riche pouertie hath fayfed the walles, and angelicall puritie hath adorned the worke interiourly, Yet must transcendante obedien-
ce secure all, or nothinge will proue stable. All is sure in obedien-
ce, all without it is in danger. Obedience, saith your holy Father, is, as it were, the mother, and keeper of all: she continually

watches that noe parte of our
spirituall building may be
lyable to any danger. And
this so necessarie vertue of
obedience, is nothing els but
a voluntarie and rationall sacri-
fice of our owne will to the
will of another, which S.
John Climacus tearmes, the
*death or graue of our owne
will.*

AFFECTION and RESOL.
If then, my soule, our greatest
assurance be found in obe-
dience, let our greatest care
be employed to purchase,
conserue, and practise it. By
obeying our Superiours, saith
(saith S. Gregorie) that God is
obedient to our prayers. And
your holy Father, dares affir-
ming; that no prayer of an obe-
dient person is sooner heard,

thet ten thousand of one disobedient. It is obedience which makes vs secure: obedience which frees vs from care and sollicitude: Obedience which renders our meate , drinke, and play , meritorious. By obedience we equally aduance our iorney towards heauen in standing still , as walking on ; in sleeping as wakinge. O admirable aduantages of obedience ! O how happie and secure is the condition of an obedient soule, of whom the wiseman pronounceth that she shall singe victories.

THE II. P O I N T E .

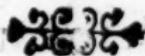
That obedience is the most important of the three vovves.

Consider that though the

vowes of pouertie and chastitie, contribute much to the happie state of a religious life ; yet doth that of obedience farre excelle them, and in some sorte conteynes them all , according to the sense of the Angelicall Doctor. For wheras Religion is a sacrifice , wherin pouertie offers all her goods of Fortune ; and chastitie all those of the body : obedience goes yet further , and sacryfieeth all those of the mynde , as selfe-will , selfe-judgement , and cuen the whole man , which certainly is incomparably more excellent then all the rest.

AFFECTION and RESOL.
Pouertie , and chastitie , saith
S.Bernard , are the two winges

by which obedience mounts aloft. Yet it is she indeede, not they that flye. A douzen such winges would not be able to rayse proude disobedience one inch to heauen-wards. It is neither our goods of fortune, nor those of our body, which will proue a pleasing sacryfice in the sight of God, vnlesse they be accompayned with obedience, the humble submission of the will, and judgement; Banishe out of your harte, this pleaseth, and this displeaseth, saith your brother a Kempis, and nothing shall trouble you. and S.Bernarde, take awaie the wile, and there shall be noe hell.



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**THE II. MEDITATION
FOR THE 15. DAY.**

Of the extent of obedience.

THE FIRST POINTE.

Consider, that as to make Obedience absolutely blind, were to deprive man of man, that is, of reason wherby he is differenced from a beast, and to oppose that of the Apostle; let your obseruance be reasonable: so to leauue it wholly to the guidance, and appointment of reason; were rather to make a man a Phylosopher, then either a good religious person, or euuen a good Christian. It must so farre see, as to be able to discerne Gods part,

because the Decree is without exception, that we ought rather to obeye God then men. But where we doe not manifestly see, that Gods right is trenched vpon, or violated, we ought absolutly to obeye a superiours commandement in all things without reserue, wherin he is superiour. And this kind of obedience falls vnder your yowe, and is absolutly necessarie.

AFFECTION and RESOLV.

O my soule, if our owne reason were made the Rule of our obedience, with what confusions, and endlesse wranglings would not Monasteries be replenished? They would not so much be found sacred and silent solitudes, as cententious Aca-

demies. It is at the death of our rebellious wills (that pestilential source of mans miserie and mortall poison of a spirituall life) that obedience aymes, which is not effected by proude disputes, but by humble submissions; hauing continually in mynd *that all pouuer is from God*; and *he vwho resists pouuer resists Gods ordonnaunce*. Let vs then, my soule, humbly and promptly obeye God in our superiours person, standing alwayes in ablissed indifferencie with S. Paule, to heare him by their mouthes, and to obeye him, in their persons, saying: *What is thy holy vwill I should doe*

THE II. POINTE.

Of the diuers degrees of it.

Consider that tho necessarie obedience to which you are tyed by vowe, consists in obeying Superiours cōmands, according to Rule and Constitutiōs, or what conduces to the due obseruance therof. Yet are not the pious spouses of Chist to stoppe there, but to be still striuing to emulate the better gifts, and to render themselues wholy agreeable to their diuine spouse. Be perfect, as your heauenly father is perfect saith our sauour, by endeuouring still to obeye in the most perfect manner, which that great seruant of God Ruisbrochius puts

downe as followes. In the first place it must be prudent and discrete. 2. simple. 3. cheerfull. 4. prompt. 5. courageous. 6. deuoute. 7. humble.

AFFECTION and RESOL.
 O what a blessed life is ledd
 where all these conditions
 meete ! O what a Heauen
 appears in earth where
 earthly Angells thus liue! Let
 this be our cheife endeuour,
 my soule, as it is the happy-
 nesse, securitie, and ornement
 of a religious life. Let vs with
 prudence and discretion dis-
 cerne Gods will by our supe-
 riours mouth, and whether
 we be commanded to watch,
 to fast, to pray or worke, &c.
 or els vpon occasions, at their
 pleasure, to leaue them off,
 let it be done simply, and
 with

with assurance , that by how
much more simply , by so
much the more fruitfully and
excellently its done: Let that
discreete simplicitie be secō-
ded with quicke and chees-
full execution : *for God loves
a free and merrie-harted giuer.*
If the thinge commanded
appeare hard , yet imbrace it
with a manly courage, heauen
is worth more ; and he who
gave the commande can giue
strength to performe it. Fi-
nally, let all this be done with
humilitie and devotion , not
so much to please men as *that*
our heauently father may be
glorified.

THE FIRST MEDITAT.
FOR THE 6. DAY.

*of the excellencies of
obedience.*

THE FIRST POINTE.

COnsider with deuoute Ruisbrochius , that obedience is a vertue of so great excellēcie, that the verie least worke, be it of what kinde it will , being done by vertue therof, is much better , and more acceptable to God, then cuen other geate workes done without it ; as for example, hearing of Masse , reading , praying , contemplating , or any other worke you can thinke of. Which lesson we

are yet taught by a greater Master: Kings i.15. Will our Lord haue Holocausts and victimes, and not rather that his voyce should be obeyd? For better is obedience then victimes: and to harken rather, then to offer the fatt of rammes. Because &c. it is as it were the vvedenesse of Idolatrie to refuse to obey.

AFFECT. and RESO. It is not so much the greatnessse of the thinge then, my soule, we ought to looke vpon, as the greatnessse of the obedience with which we are to performe it. Commandes of great and herociall actions rarely occurre, wheras obedience may be daylie exercised, and merite increased in a number of smale matters. Nor is

M. ij

it easilly to be conceiued,
what riches are to be treasu-
red vp for heauen therby.
Deuoute obedience knowes
how to render the poore wido-
wes myre a gratfull offering.
Industrious obedience nego-
tiates vpon trifles ; and yet
like the honiebee stores her
hyue with huge riches. Many
other vertues , daughters of
Charitie, gather maine hea-
pes of treasure togeither, yet
obedience so farre outstripps
them all, that she makes her
selfe more gratefull to God
then a sacryfice.

THE H. POINTE.

*Of whom we ought to learne
Obedience.*

Consider that we ought to

learne this best of morall
 vertues of the best of Masters
 of moralitie Iesus Ch. Who
 is as well the Master , as the
 Disciple , of it. He was the
 Master of it : at his coming
 into the world; while he liued
 in it ; and at his departure out
 of it. At his coming , S.Paule
 tells vs in his person : *in the
 heade of the booke it is vvritten
 of me , that I should doe thy
 vwill: then said I : behold I
 come that I may doe thy vwill
 o Gad.* His whole life was
 spent in the doing the will
 of his heavenly father who
 sent him , and in obeying his
 mother , S. Ioseph , and euен
 all creatures for his sake. At
 his departure , *he vvas obe-
 dient euен unto death, and the
 death of the Crosse.* And he

was the Disciple of it too; sithens, as S. Paule affirmes, though he were the sonne of God, *he learnt obediance by the thinges vvhich he suffered; and vvas made the cause of eternall saluation to all that obey him.*

AFFECTION and RESOL.

O what an excellent lesson of obediance hath the sonne of God, left for the sonnes of men to imitate! He, who, as God, could be obedient to none, being *God-man*, becomes obedient to all men for his heauenly fathers sake. All his life was a cōtinued obediance, till by his painfull death he consummated the great worke of mans redemption, for which he was sent. *Father I haue consummated the worke vvhich thou gauest me to doe,*

saith that intirely obedient sonne. The worke which we are to doe, my soule, (which is as it were our whole busynesse) is, to obey God in our superiours commandes, and by such submission, and their care, to secure our blessed eternitie. By their eyes we best discerne : By their iudgements we most wisely judge : by their directions, and orders, we most surely walke to mans beatitude.



THE II. MEDITATION FOR THE 6. DAY.

*That Charitie must be the roofe
of this spirituall building.*

THE FIRST POINTE.

Consider, that be the foundationes never so deeply digged : be the walls never so firme, and confirmed: and the interior partes never so fairely adorned : yet if the roofe be not suitable to the rest, and be not establisched aboue the rest, it lyes but vselessly open to receiue winds and shewres ; and is vnfitt for the vse of man: being indeede noe perfect buildinge, but onely the ma-

terialls or ruines therof; vpon
which passers by looke with
derision , and say : *this man
began to build , but could not
finish the same.*

AFFECTION & RESOLVT.
It is the end , my soule , that
euery wise man acts for ,
without which his worke is
imperfect,nor can he repose.
Pouertie indeede seemes
more then humane. Pure na-
ture knowes noe such pro-
duction. Virginitie is truly
Angelicall and diuine ; and is
a fruite which is onely found
in the bosome of the Catho-
like Church. None but a vir-
gine mother brings out vir-
gines. Obedience directs all,
secures all , confirmes all:and
makes a fitt tabernacle for
God in the harte of man ; by

banishing thence selfe iudgement and selfe will. But heauenly charitie ; as a glorious mother , farr outstrips them all, giues them all their beginning, increase, and perfection. For why indeede , my soule, did we first enterprise this holy worke , but because we loue ? What could be able to robbe vs of all we haue, but loue ? What did wowe vs to virginall chastitie , but the loue of a virgine spouse ? What could moue men to depriue them selues of beloued libertie , and to liue at the dispose of anothers will, but the loue of him alone, who chused rather to dye, then not to accomplish the will of his heauenly Father ? *Loue then*, saith your holy Father,

and doe vwhat thou vwillt.

THE II. POINTE.

*That vwithout charitie nothing
is done to secure our happie
eternitie.*

Consider that if humilitie put the foundation of your spirituall Towre , it was by charities guidance and order: for as humilitie goes not without charitie, so charitie never leaues humilitie. If pouertie raysed the walls , it was with the treasure wher-with charitie furnished her. If chaſtitie adorned it within: it was with the pure *burning gold* which she had of charitie. Finally if obedience confirmed and secured the whole worke; it was by the force she

receiued of charitie , vvhich
is as stronge as death . In a
word all is from charitie , and
all is for charitie .

AFFECTION & RESOLVT.
 He(S.Paule)knewe this truth,
 my soule , as certainly , as he
 affirmes itvndauntedly:to wit;
 that not onely the foresaid
 vertues profit vs nothinge
 without charitie, but euен that
 tho vve should hawe all faith,
 so that vve could remoue mount-
 aines: though vve should distri-
 bute all our goods to be meate for
 the poore : finally , though vve
 should deliner our bodies to bur-
 ne , and yet vwant charitie, it
 profits vs nothing . Charitie;
 saith holy S.Augultine, is that
 which discernes the sonns of
 God from the sonns of the
 Diuell . Charitie is that one

necessarie thinge, which alone sufficeth. Charitie, in a word, is that Euangelicall gemme, for which if a man should giue all his substance, he shall repute it as nothing. Come the, ô come then, ô thou holy spirit, Deus Charitas, and replenish the hartes of thy fafhfull, and inflame them vwith the fire of thy loue.

THE FIRST MEDITAT.

FOR THE 7. DAY.

That all the vertues are loue.

THE FIRST POINTE.

Consider that so true it is that nothing is done without charitie, that your holy Father makes noe diffi-

cultie to teach you , that
*wvithout charitie the rest of the
vertues are not indeede reputed
vertues* : nay further , that the
rest of the vertues are but in-
deede loue and charitie , so , or
so qualified . For what is humi-
litie but charitie stooping ,
and reputing her selfe no-
thing ? What is pouertie , but
charitic contemning all , and
stripping herself of all ? What
is chaſtitie but loue preser-
uing corruptible man from
corruption of bodie and
mynde ? What finally obe-
dience , but loue freely and
reasonably sacrificyng vp the
will of man , and making it
ſupple and inclinable to eu-
erie creature .

AFFECTION and RESOL.
Charitie then , my foule , is

that transcendant heauenly
vertue without which there is
noe true vertue at all. It isshe
which gouernes as Queene,
giues life, vigour and worth
to all the other vertues. He
who loueth not remaynes in
death. It is she who perfumes
them all with the odour and
sweeenesse of holy loue: since
we doe not mecrely imbrace
them , because they are ver-
tues, but rather in qualitie of
thinges that are desired , im-
braced, and beloued by God:
(To discouer à man truly
virtuous, we vse not to inquire
what he beleeuers or what he
hopes for, but what he loues. If
earth h' es earthly : if Heauen,
he's heauenly ; if God , he's
Godlike.) for as such they be-
come all desirable , louing,

and louelie. Let me loue thee,
then, ô Lord, let me loue thee,
and loue all other thinges
which I loue and practise, for
thee, and in thee: that my be-
loued may be myne, and I
wholie his.

THE II. P O I N T E.
*That we ought incessantly to
desire, and breath after
charitie.*

Consider that if, as we haue
seen, Charitie be all in all,
our thoughtes ought to be
sett vpon the continuall de-
sire of it. For what oughe we,
or doe we indeede desire,
but what euery one pro-
poseth to himselfe for his
end? and the end of the lawe is
loue. What ought any Christia-
n to desire but the accom-
plishment of the lawe of God; and

the fulnesse of the larde is charite. Nor fares it in those heauenly desires , as in vaine worldly wishes: a million of them puts not one pennie into our purses. Wheras by the verie desire of the loue of God , we begin to loue God indeed : and still the more we desire it, the more we loue. Yea, when this desire waxes stronge and hartie, the desire is turned into fire , and inflames the coveting hart. *He that desires God vvhile his vvhale hante has alreadie him vvhom he loues faith S. Gregorie.* And *S. Augustine: a bely desire, is the vvhale life of a good Christian.*

AFFECTION and RESOL.
But alas, my poore soule, tho
we clearely discerne this desire

to be most iust, aduantagious,
and most worthy of a christia
harte : yet we somtymes per-
ceiue our selues not to be so
happie , as euен to haue this
desire. Let vs then at least say
with the Prophete : *my soule
hath desired, earnestly to desire
thy iustifications at all tymes.*
Let vs not fayle to haue this
desire of desiring, continually
in our harte; saying with S.Au.
*Give me thy selfe, restore me thy
selfe : for vwhat is not thy verie
selfe, is verie nothing to me.* and
it will happen with vs, as it did
with the holie Prophete , that
in these holy thoughtes and
desirs fire will flashe out; and
so throughly inflame our sou-
le , that as the stagge thirsteth
after the fountaines of fresh
water, so shall we vehementlie

couet, and thirst after our
good God, that drainlesse
fountaine of liuing water,
which flowes into life cuer-
lastnig.

THE II. MEDITATION

*Of vvhom vve are to learne Char-
ritie, to vwards one another.*

THE FIRST P O I N T E.

Consider that we ought to
learne this most impor-
tant lesson, this *one necessarie*
thinge, of him, who doth as
well teach it, as giue it, our
Sauiuour Iesus; who brought
downe *this sacred fire into earth*
and his vwill vvas it should
burne the hartes of men. And
indeede, neuer did he seeme

so peculiarly to make him-selfe the Master of any thinge, as of this vertue and humilitie. *This is my precept,* said that deare master of ours, that

"you loue one another. My
 "little children. I giue you a
 "new precept, that you loue
 "one another. In this all men
 "shall know that you are my
 "Disciples, if you haue loue
 "one to another. Holy Fa-
 "ther, I pray &c. that they
 "may be one, as we also are
 "one, I in them, and thou in
 "me.

AFFECTION and RESOL.
 This is the great commandement, indeede, my soule, this Christ's speciall precept: *Loue one another.* this the badge by which he will haue all his seruants to be knowne. *If they*

loue one another. If we come without this wedding garment, we shall be repulsed. If we knocke, not hauing this oyle of charitie in our Lampes, (wherby we may be knowne to men to be Gods Disciples) God vwill not knowe vs; the dore vwill be shut. What thinge more wishfull, could we haue desired to haue heard, the by affording mutuall loue and assistance to one another, (which we haue all such neede of) to secure our saluation? And yet, the most louing, and beloued Apostle assures vs: It is the precept of our soueraigne Lord, and Master: doe this faith he and it sufficeth. Beare one anothers burden, and so you shal accomplish the lawe of Christ.

THE SECONDE POINTE.

*Hovv vve ought to exercise
Charitie to one another.*

Consider that this ought to be done by his example, who gaue the commande of it, and afterwards came graciously downe to teach it by his owne practise. Thus we are taught by the great Apostle. Receiue, helpe, comfort, support, and loue one another as Christ receiued , assisted, supported and loued vs. But how did Christ loue vs &c? Marrie, he loued vs first , with a free, and disinterested loue , which looked vpon noe preceedant merites.2. With a right loue, not to receiue any thinge from vs, but to discharge the

ouer-flowing riches of his
mercifull breastes vpon our
pouertie.3. With a perseue-
rant loue : *for louing his vvho
vvere in the vvorld , he loued
them to the end.* 4. With a
stronge loue ; euен as stronge
as death it selfe : *he loued vs ,
and deliuered himselfe for vs :*
for vs men , and for our saluation.

AFFECTION and RESOL. If
then my soule , we hope for
any consolation in Christ ; if
any solace of Charitie ; if any
societie of spirit , if any
bowells of commiseration, let
vs endeavour to fulfill the B.
Apostles ioy, by being of one
meaning (having the same
charitie) of one mynd, agree-
ing in one. That nothing be
done by contention , nor by
vaine glorie:but in humilitie;

each counting others better
then themselues. In a word,
let vs receiue, comfort, sup-
port and loue our poore bre-
thren: and that too, as Christ
gaue vs the example, with a
pure and disinterrested loue,
because it is his blessed plea-
sure that so it should be. With
a right loue, *not seeking that*
vvhich is profitable, in parti-
cular, *to our selues*, but that
vvhich is profitable to many.
With a perseverant loue,
which is not to end but with
the end of our liues. Finally,
with a stronge loue, readie to
wrastle with obuious difficul-
ties, and euен with death it
selfe, for the good of our bro-
ther, as our deare Lord gaue
vs an example.



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